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WHY DO PROTESTANTS USE FABER'S HYMNS?

The most curious fact—and for Catholics a very instructive one—in Protestant religious services today is their large use of Father Faber's hymns. In saying this, I am not losing sight of the gradual but long-continued growth of what is styled "breadth" in the religious outlook of our separated brethren. For it is quite easy to understand the logic that has led them to the employment of translations from the ancient and the medieval hymns of the Catholic Church.¹

It is but a step from this breadth of view into another broader one. A Protestant who has "gone over to Rome" may nevertheless have left much of value behind him. Thus we could understand why it is that Protestants not merely do not object to, but really love and use widely Cardinal Newman's "Lead, Kindly Light" as a service-hymn. For it really was not "Cardinal" Newman, but the Rev. John Henry Newman, an Anglican minister, who wrote it.

Such reasoning as this may indeed have led to the use of his hymn. But today the reasoning seems to be quite

¹They contend that they share, equally with us, the heirloom of the Church's riches amassed in pre-Reformation times—just as Americans are instructed that the tune of the British National Anthem may be used with all appropriateness for the words of "America," inasmuch as that tune antedates the Revolution and was as much the property of the English colonists in America as it was of their kindred across the ocean. And even those Latin hymns (principally found in French breviaries before Dom Guéranger's reform-movement) which belong to post-Reformation days may, in their English dress, be at least partially claimed as appropriate for Protestant use. The latest edition of the Anglican hymnal, *Hymns Ancient and Modern*, contains no less than one hundred and fifty-one such translations of ancient, medieval, and modern Latin hymns, while all varieties of Protestant belief freely use them as well.

forgotten; and, as the Rev. Dr. Benson, a Presbyterian hymnologist, remarks in his *Studies of Familiar Hymns*, "it is used to show the real unity of Christians, whether Roman Catholic or Protestant."²

The fact seems to be that Protestants of today recognize no distinction of creed in the authorship of hymns. If a hymn contains nothing of a doctrinal or devotional nature to grate on their religious sensibilities, they may adopt it in their most formal religious services. If its combination of earnest piety, poetic force, and singableness, makes it highly attractive, while its doctrinal or devotional standards are alien to Protestant ways of thinking or feeling, they will simply edit out of the text whatsoever they disapprove and will retain the rest of the hymn.

It may be that such "breadth" was less common formerly than now. When the Rev. George Macdonald, a Congregationalist minister in England, wrote his *England's Antiphon*, he urged (pp. 316, 317) the freer use of Faber's hymns:

These Roman Catholics (he is speaking of converts from Protestantism) have thus met Jesus, come into personal contact with him; by the doing of what he tells us, and by nothing else, are they blessed. What if their theories show to me like a burning of the temple and a looking for the god in the ashes? They know in whom they have believed. And if some of us think we have a more excellent way, we shall be blessed indeed if the result be no less excellent than in such men as Faber, Newman, and Aubrey de Vere.

I should like to give many of the hymns of Dr. Faber. Some of them are grand, others very lovely, and some, of course, to my mind considerably repulsive. He seems to me to go wrong nowhere in originating—he produces nothing unworthy except when he reproduces what he never could have entertained but for the pressure of acknowledged authority.

² This much-loved hymn is always spoken of as having been written by Cardinal Newman, and the fact that Protestants love to sing it is used to show the real unity of Christians, whether Roman Catholic or Protestant. But as a matter of fact, the hymn was written by the Rev. John Henry Newman, a young clergyman of the Church of England, twelve years before he went into the Church of Rome; and at a time when, as he himself tells us, he had no thought of leaving the Church of England. Indeed, Cardinal Newman said in 1882 to Lord Ronald Gower (who reports it in his *Old Diaries*) that the hymn did not represent his feeling at that time. 'For we Catholics,' he said, with a quiet smile, 'believe we have found the light.' (Page 86.)

Even such things, however, he has enclosed in pearls, as the oyster its incommoding sand-grains.

His hymn on *The Greatness of God* ("O Majesty unspeakable and dread!") is profound; that on *The Will of God* ("I will worship thee, sweet will of God!") is very wise; that to *The God of My Childhood* ("O God, who wert my childhood's love") is full of quiet womanly tenderness; all are most simple in speech, reminding us in this respect of John Mason.

How easily his words flow, even when he is saying the deepest things! The poem (he has just quoted in full the hymn on *The Eternity of God*) is full of the finest mystical metaphysics, and yet there is no effort in their expression. The tendency to find God beyond, rather than in our daily human conditions, is discernible; but only a tendency.

What a pity that the sects are so slow to become acquainted with the grand best in each other!

I do not find in Dr. Newman either a depth or a precision equal to that of Dr. Faber.

Now this Dr. Macdonald was himself a finely-cultured composer of hymns, a critic, an editor, a littérateur of acknowledged power. His tribute to the sincerity of Faber's piety is ungrudgingly given; so, too, his estimate of Faber's splendid gifts as a poet. And he urges strongly upon Protestants the use of Faber's hymns. That in doing so he should have made some wholly wrong inferences was perhaps to be expected; but it is clear that he did not know the inner life of Faber as revealed by his *Letters*, which show that Faber, in those incommoding sand-grains of Catholic devotion which he enclosed in pearls, was not acting under the pressure of Catholic authority, but, if anything, was in advance of his English brethren in the Catholic Faith (as witness his troubles anent the *Lives of the Saints*). And the view that considers Faber's quoted poem (because of its "tendency to find God beyond, rather than in our daily human conditions") worthy of even a gently-expressed criticism, is an uninstructed view, for it has never become acquainted with Faber's *All for Jesus*, which inculcates precisely the opposite method of finding God, namely, of finding Him in our daily conditions.

Dr. Macdonald would discern little to criticize today in the attitude of Protestants towards the hymns of Faber. Many of them are used and some of them are

classics, amongst our separated brethren. And, despite the kindly plea and the recognized authority of Dr. Macdonald as both hymnologist and littérateur, I may confess to my astonishment that Faber's hymns should be thus largely employed. For, unlike the hymnodal activities of Newman (especially in translations from the Latin hymns), all of Faber's hymns were issued after he had left the Anglican Establishment and had been ordained a Catholic priest; and his hymns, in addition, are simply so saturated with (to Protestants) the sombre superstitions of Catholic piety as to make it difficult for the sects to use them. These poems are expressions of the soundest Catholic doctrine and the most fervent (nay, idealized) Catholic devotion. Open his volume of *Hymns* anywhere, and read for but a few minutes, and you will perceive (if a Catholic) with a new kindling of religious fervor, or (if a Protestant) with "a gentle shock of mild surprise," that Faber's devotion to our Lord is so inextricably interwoven with a childlike love for His blessed Mother that it is practically impossible to sing His praise without at the same time chanting a pæan of triumph to His Mother.

Now it may fairly be esteemed a startling fact that, while Faber thus scandalizes the heirs of Protestant tradition, he nevertheless so strongly attracts them to his verse by the etherealized devoutness of his heart, his obviously sincere and adoring love of God, his soaring poetical thought (clothed though it be in the humblest phraseology), his profound mysticism, his unction, and the pervading sweetness of his attitude towards God and his fellow-man. And our Protestant friends cannot forbear making use of the hymns, not alone in their numerous volumes intended for the pious reading of the closet, but as well in the hymnals intended for use in their formal church services.

Our feeling of wonder grows when we become aware of the riches of Protestant hymnody lying open and at hand everywhere to Protestant use because of the im-

mense and long-continued activities of our separated brethren in the field of hymnody. We might well suppose that they suffer from an embarrassment of wealth. For—to mention only a few of their hymnodists—they can draw upon the stores of poets like Milton, Cowper (whose hymns are highly esteemed), Addison, James Montgomery, Whittier, Holmes; of churchman like Watts, Wesley, Lyte, Baring-Gould, Keble, Bonar, Palmer, Deans Milman, Alford, Stanley, and Bishops Ken, Heber, and C. Wordsworth, and of a cultured laity that loves hymns and has produced many standard ones. In the single field of original English verse, the name of the Protestant hymnodist is legion, while the compiler can also find at hand the ample granaries of a wide harvesting in the translations made from the ancient and modern tongues of Christendom. Some of the English hymn-composers have been most prolific. Nearly five hundred pieces composed by Isaac Watts (who has been styled the “founder of English hymnody”) are in common use today; while Charles Wesley alone is said to have written upwards of six thousand.

Now with this immense fertility compare the one hundred and fifty written by Faber (in numerical imitation of the Hebrew Psalms) who, by the way, did not compose them for singing so much as for pious reading. If we exclude from consideration those which can be used only for pious reading, we limit the number not a little; and if we further exclude those which deal with peculiarly Catholic themes (such as the Sacraments, the Saints and Angels) we find only a small remnant which, as they stand, could in any way meet the doctrinal and devotional limitations of Protestants. This is formally stated from the Protestant standpoint (and, of course, in the not overly courteous phraseology of Protestantism) by Welsh and Edwards in their *Romance of Psalter and Hymnal* (p. 236): “The majority of them are not suitable for public [that is, public Protestant] praise. They are poetic meditations, reflections; or they apostro-

phize saints and angels"; and "the majority, though not all, of his pieces introduce some Romanist idea. It is rare that any hymn of his can be adopted, in Protestant worship, entire and as it stands"; nevertheless we find, to our surprise, that "some seven or eight of Faber's hymns are to be found in most collections, such as

'My God, how wonderful Thou art;
'O come and mourn with me awhile;'

and

'O Paradise! O Paradise!'

Instead of

'Dear Jesus, ever at Thy side.'

Faber wrote 'Dear Angel,' addressing it to his guardian angel. His also is

'Sweet Saviour, bless us ere we go.'

Faber's hymns are highly imaginative and emotional. They are not sober expressions of worship, but rapturous flights—as in 'Angels, sing on, your faithful watches keeping.' The two critics should also have mentioned (in addition to the alteration of "Dear Angel") that the hymn "O come and mourn with me awhile" was also badly altered throughout in order to adapt it for non-Catholic use.

While "seven or eight . . . are in most collections," I have found as many as thirty-six hymns (complete, or altered, or in cento-form) in recent Protestant use—not merely for pious reading (Protestants have many large "collections" of hymns for this one purpose), but as well for "public praise." And this in spite of the immense number of hymns written expressly by Protestants for their public praise. Is it not astonishing that they should nevertheless go again and again to Faber, the "pervert," who published no hymns until after his conversion to Catholicity and apparently wrote all but one of them after that conversion?

I have just put the word "pervert" in inverted commas—for it is not mine. I have borrowed it from Welsh

and Edwards (p. 230), who use it in speaking of the accessions to the Catholic Church through the Oxford Movement: "Newman channelled a course into the Roman Church, and the stream of perverts has been flowing with steady volume ever since" (p. 230).

The word "perverts" will show quite well that the Protestant use of Faber's verse is due to its excellence and not to any special admiration of the man himself.

The antagonism of the Rev. R. M. Moorsom, M. A., is not less pronounced, although it is expressed in various ways, and always with much unconscious humor. Thus in his *Historical Companion to Hymns Ancient and Modern*, when (p. 304) he gives the titles of the ten hymns of Faber employed in that most popular of Episcopalian hymnals, he speaks of Faber as having "left the Church of England for the Roman schism in England in 1846." "Roman schism in England" is good; so is his reference to Newman (p. 327) as having "joined the English Romanists," and to Mrs. Dobree (p. 301) as having "joined the Anglo-Romanist body." Much love must have been lost when the sweet-singers of the "Anglo-Catholic" Church left it in order to join the "Roman schism in England."

It is surprising that, despite this natural dissatisfaction of our Anglican friends with the perversion of the man Faber, they should still hanker so much after his poetry—written though this was after his perversion. But, of course, none of the various sects that use his verse can be suspected of liking the man. We obtain a view of their dissatisfaction from another angle when we consider some of the objections they express to his hymnal treasury while nevertheless they are picking and choosing so liberally whatsoever attracts their fancy. Here they find a sparkling gem which, unfortunately, is in a golden setting they do not admire. They take the gem out of its setting and pocket it. Here is a string of pearls, but some of them were fashioned about an incommoding grain of Catholic belief; and one method adopted

is simply to disengage these particular pearls from the long string (at the expense of symmetry, it is true, but with the gain of adaptability of the reformed necklace to another use), while a second method is to smash the particular pearls, remove the incommoding grain of sand, and paste the fragments together in some inartistic manner. This latter method is illustrated exactly by the sixteenth stanza of the hymn on "The Descent of the Holy Ghost":

Those tongues still speak within the Church,
That Fire is undecayed;
Its well-spring was that Upper Room
Where Mary sat and prayed.

The whole poem makes Mary the central figure. Dutton & Co.'s edition of Faber's hymns edits her out of the poem.³

But the sixteenth stanza is a connecting link of much importance, and the editor gets rid of the incommoding grain (again at great cost—this time at the cost of the rhythm of the last line):

Those tongues still speak within the Church,
That Fire is undecayed;
Its well-spring was that Upper Room,
Where *the disciples met* and prayed.

But whilst our friends are loading themselves down with the rich spoil, we can hear some of the grumbling they indulge in because they do not find everything just as they would like it to be. The Congregationalist, Dr. Macdonald, who has given us the really beautiful metaphor of the pearl surrounding the sand-grain, admits frankly that some of the hymns are "considerably repulsive" (p. 317) to his mind; and, perhaps misunderstanding the whole Catholic tenderness towards the Mother of God, finds in Faber's verse "traces of that sentimentalism in the use of epithets—small words, as distinguished from homely, applied to great things—of

³ Cf. stanza 12, where "her" is changed—with the result of a frightful tautology—into "them;" and stanzas 13 and 14, which, being hopelessly Marian, are simply omitted.

which I have spoken more than once," although he immediately adds with an honest generosity: "but criticism is not to be indulged in the reception of great gifts."

So, too, the Anglican authors of *Romance of Psalter and Hymnal* consider Faber of such importance that they devote five pages to his life and verse, while they nevertheless declare much dissatisfaction with his hymns:

In many instances his sentiments are too amorous, too sensuous, too gross, as in a realistic verse of "O come and mourn with me awhile;"

"Come, take thy stand beneath the Cross
And let the Blood from out that Side
Fall gently on thee drop by drop;
Jesus, our Love, is crucified."

Much that he says is neither sober sense nor scriptural truth. Yet his hymns help to expand the soul and fire imagination. We need all kinds, and his with the rest.

In this brief extract we find several heads of complaint. Faber's phraseology is sometimes "too amorous"—as, doubtless, in speaking of Christ as "our Love."⁴

Then, too, Faber's sentiments are, at times, "too sensuous, too gross," when, doubtless, he conceives of the Precious Blood as falling, drop by drop, on our guilty souls. And yet the two critics who find fault with Faber give five pages of their book to Cowper, and without mentioning anywhere that poet's much-loved hymn:

There is a fountain filled with Blood
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

But Cowper's hymn has not gone without severest criticism elsewhere. "This hymn," said Sir Edwin

⁴ Protestant hymnals (with—so far as I know—only one exception, namely, the *Oxford Hymnal* of 1906) change "our Love" in the last line (which line closes each of the stanzas of the hymn) into the less amorous phrase "our Lord." Cardinal Wiseman complained that even English Catholics of his day were too much afraid of warmth in their devotional language, and seemed rather to "memorialize the Almighty" in their prayers than to regard Him as their loving Father.

Arnold, author of *The Light of Asia*, "is absolutely shocking to my mind." In his volume of *Hymns That Have Helped* (p. 149, American edition), W. T. Stead remarks that "Thousands of sensitive minds in the United States reject words so revolting. Mr. Bird, of Glasgow, denounced it fiercely as 'the language of the shambles.' But, as Mr. Price Hughes wrote me sentimentously, 'if it has been much criticized it has been much blessed.' All the animadversions of Matthew Arnold, for instance, are as the lightest dust in the balance compared with the fact of the marvelous influence which the singing of this hymn has had in softening the heart of man upon such occasions of spiritual quickening as are known as the great Irish Revivals. It has been the means of changing the lives of more men than all those who have ever heard the name of most of its critics, and it is not surprising that it has forced its way by sheer influence of spiritual power into such hymnals as 'Ancient and Modern' and the Methodist collection, from which it had been jealously excluded, in the one case till 1889, and in the other till 1876."²

Now the figure in Faber's hymn is less "gross" than that in Cowper's. James Montgomery, the poet, altered Cowper's first stanza to:

From Calvary's Cross a fountain flows
Of water and of blood
More healing than Bethesda's pool,
Or famed Siloam's flood—

² Schaff admits it into his *Christ in Song* (New York, 1869) with the remark that: "This hymn, drawn from the fountain of atoning blood, 'opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness,' is itself a fountain of comfort and peace." It is in *The Heart and Voice* (designed for congregational singing in the M. E. Church, Phila., 1865 p. 163). It is in *The Church Hymnary* (New York, 1894, No. 410); and in *Laudes Domini for the Prayer Meeting* (New York, 1890, No. 236); and in *The Clifton Chapel Collection* (1881, No. 225); and in *Hymns and Songs*, etc. (New York 1875, No. 302); and in *The Hymnal Companion*, etc. (Boston, 1885, No. 331); and in *Sunlit Songs* (Phila., 1890, No. 186; the volume contains only 222 hymns, and this fact is a tribute to this particular one); and in *The Joyful Sound* (Phila., 1889, No. 169—this volume has only 236 hymns); and in *The Presbyterian Hymnal* (Phila., 1874, No. 136), etc. Mr. Stead's remark might mislead a reader into supposing that the hymn was not popular in America. A casual search has shown me that the number of hymnals omitting is very small compared with those including it.

and so the stanza appeared in two hymnals. Montgomery explained that "the words are objectionable as representing a fountain being *filled*, instead of *springing up*; I think my version is unexceptional." Faber's figure would, therefore, in the mind of Montgomery, be less objectionable than Cowper's.*

But it appears that Faber is sometimes not merely "too gross"; he also offends by saying what "is neither sober sense nor scriptural truth." Of course there can be, to a Protestant mind, no sober sense in his ecstasy of love for our Lady; but we should like to learn how he is "unscriptural."

Now before we turn from the critics of Faber's religious muse (who nevertheless yoke that muse to their

* But is there not really a spiritual squeamishness in finding anything "gross" in either poet's figure? When Leo XIII—a master of elegance and propriety in his Latin verse—sent a picture of the Sacred Heart to his friend Giulio Sterbini, he accompanied it with a Latin poem in which he uses the figure of Cowper:

Iuli, munus habet Cor Jesu: manat abunde
Inde, viden', iugis vena salubris aquae.
Hunc alacer propera ad fontem, *hoc te merge lavacro:*
Continuo labes eluit unda tuas.

It is true that Leo speaks of the Blood of Christ as "water" in a fountain; but under that figure he invites his friend to "plunge" into the fount; and the mind must think of the Precious Blood—or of nothing. The Rev. Dr. Macgill gives a Latin rendering of Cowper in his *Songs of the Christian Creed and Life* (No. 59):

Sanguis en Emmanuelis
Fons est praeditus medelis;
Quo peccator emendatus.
Sordes abluit reatū.

And Cowper's hymn, despite the critics, has been extensively used everywhere in English, while it has also received the honor of translation into various languages.

† Apropos of this, it is interesting to find the Rev. R. W. Christophers applauding highly (in his *Hymn-Writers and Their Hymns*, 3rd Thousand, p. 196) a hymn in praise of Sunday as a hymn in praise of the "Sabbath" (not using the phrase "Christian Sabbath"—and therefore unscriptural; for the "Sabbath" of the Scriptures is not Sunday, but Saturday). Mr. Christophers (by the way let it be said) avoids including any hymn by either Newman or Faber, although he might well have included the former under the heading "Hymns from beneath the Cloud" (for what else is "Lead, Kindly Light?") and the latter under the heading "Songs in the Night" (for what else is the beautiful "Sweet Saviour, bless us ere we go")?

own chariot), we may again express our wonder that the figure under which Faber considers the Precious Blood should have been criticized, and the figure under which Cowper imaged It, should have gone without remark, by the authors of *Romance of Psalter*, etc. Cowper's poem is one of his sixty-seven in the *Olney Hymns*; and in Faber's *Preface* to the 1849 edition of his *Hymns*, Faber says: "Catholics even are said to be sometimes found pouring with a devout and unsuspecting delight over the verses of the *Olney Hymns*, which the author himself can remember acting like a spell upon him for years . . ." Faber, the disciple, should not be singled out for dispraise, whilst Cowper, the master, goes blameless. However, as we have pointed out, both are really blameless, for both are "scriptural"—the prophecy of Zacharias (xiii, 1) justifying either interpretive figure: "In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner, and of the unclean woman."

We have learned something of the amazing popularity of Faber's hymns in the official hymnals, as well as in the unofficial "collections" for private reading, of Protestants; and we have also heard the faint grumbles of the critics, just as we have witnessed some of the laborious editing-out work of the compilers who wish to retain certain hymns but not the incommoding sand-grains of Catholic doctrine and Catholic piety.

Why, then, do Protestants use his hymns, when they have the thousands upon thousands of their own original compositions to select from? A hint at the correct answer to this riddle is given in an unlikely quarter, by the editor of *Hymns Every Child Should Know* (New York, 1907) when giving (p. 112) Faber's "My God, How Wonderful Thou Art":

Frederick Faber's hymns are almost too profound for use by average congregations. He has the power of analysis in a large degree, and cer-

tain of his lines, belonging to other sacred poems than the one below, are marvels of fine expression and subtle thought.

"The only comfort of our littleness
Is that Thou art so great!"

There is a distinction of thought in these lines! and they place Faber above his fellows as a hymn, or sacred-poem, writer.

There it lies in a nut-shell. Faber is "above his fellows as a hymn, or sacred-poem, writer." He knows how to give "distinction of thought" to his verse; and "certain of his lines . . . are marvels of fine expression and subtle thought." In brief, Faber was really a *poet*. "One of the principal ingredients in his character was its poetical element, the development of which was materially assisted by the beautiful scenes in which his infancy and childhood were passed" (Bowden's *Life*, etc., p. 26). He "had not been long at Oxford before he began to find new themes for his verse in its buildings and neighborhood. At one time he would note in the language of poetry the changes of season and weather in the surrounding country with a fidelity which showed him to be a close observer, and at another would draw his inspiration from some one of the many associations connected with the venerable city itself. In the first year of his undergraduate life [that is, in his twentieth year] he wrote one of his most popular pieces, the *Cherwell Waterlily*, which, however, was not published until 1840" (*Life*, p. 32). Only in his last year at Oxford did he enter the competition for the famous Newdigate prize for poetry. He won it by his "The Knights of St. John," which "Professor Keble, an *ex-officio* judge, pronounced to be remarkably elegant and highly polished; and it was afterwards stated by the late Mr. Hussey, another of the judges, that of the thirty-seven poems sent in, none came into competition with the winner. It was recited as usual in the Sheldonian Theatre, at Commemoration, June 15, 1836" (*Life*, p. 47). He loved Herbert's poetry and studied it deeply and found in it a quiet depth of

thought and a certain sustaining power of Christian life. His analysis of it (written in his twenty-second year to a friend) describes his own after achievements in hymnodal verse: "To read him you must be a thinking-mind, a quiet-thinking-mind, a religious-quiet-thinking-mind, a *dutiful Church-of-England-religious-quiet-thinking-mind* . . . I cannot describe to you my delight when late at night I close my classics, and resign myself to the quiet influences of George Herbert; the fret of weariness melts down into the tranquil stillness of devotion, and my spirit is sent with a gentle impulse to tend its flock of quiet thoughts . . ." For the *dutiful-Church-of-England* mind he afterwards substituted the dutiful-Catholic-Church mind, gaining widest horizons, deepest insight, fullest devotion, without sacrificing anything of his poetical gifts and acquirements. The master-poet whose works he studied and whose methods he imitated—Wordsworth—could well say that England lost a poet when the Church of England gained a cruate. Writing of his *Poems* (collectively published in 1857), Father Bowden says: "In most of his compositions it is apparent that his master and model was Mr. Wordsworth. When at Ambleside he was a great favorite with the venerable poet, but some years previous to that time he had been proud to style himself a Wordsworthian. The admiration was reciprocal, and on one occasion, when staying at Elton, Mr. Wordsworth remarked that if it was not for Frederick Faber's devoting himself so much to his sacred calling, he would be the poet of his age" (*Life*, p. 461).

The peculiar limitations of hymn-writing clip the wings of a poet. But what is said of Faber's *Poems* will measurably apply to his *Hymns*. Add to this poetic power the fire of Christian love for God, our Lady, the Angels and Saints, and you have Faber the hymnodist, admired as such by all shades of sectarian belief with a vague understanding that here is a riches beyond that of their

own singers, and, therefore, to be liberally drawn upon—although here also is a world of Christian sentiment which they cannot understand, for that it is Catholic and most finely and withal most vigorously Catholic.

I think the answer has been fairly found to the question: Why do Protestants use Faber's hymns? There still remains the question: Why do American Catholics use so few of his hymns?

H. T. HENRY.

HIS SPIRIT QUICKENETH

On a writing-desk in the library of a house in Suffolk, England, a pen is lying on an inkstand whose top is closed. The dried ink on the penpoint is graying from dust and the sunlight filtering in through the drawn window shades. It is Robert Hugh Benson's pen. And Robert Hugh Benson is dead.

At least, the world calls him dead—yet it is only the *man* whom we think of sorrowfully as in the place of his last sleeping. His soul journeyed forth almost in the fashion of the souls of the thousands in the carnage oversea. For he laid down his life upon the battlefield, he fell with his harness upon him: he was teaching the people when the finger of God touched him. Death came to him upon the Sabbath. While speaking to his flock he was summoned away before their very gaze. He went as brave men love to go—head up, eyes forward, the trust of God in their hearts. He answered the call with a ringing voice. He died as the simple, courageous, and faithful want to die, whether teacher or warrior, peasant or prince, man of the world or man of God, in the pursuit of his calling. He has passed on. But his *spirit* is still quick, and his light is still shining on the path ahead. His words are still echoing in the sudden silence—the words uttered by that slender, eager, nervous figure in the pulpit, and the words written by that hand whose genius was the magic of our English speech.

His life was, in all truth, that of the teacher—his was the commission of the Fishermen of Galilee: "Going, therefore, teaching whatsoever I have commanded you." And the manner of his teaching can well come as an inspiration to all who would walk before, and show the way. For, above all, Robert Hugh Benson was glad and willing to acknowledge himself wrong once he had satisfied himself of his error. As all teachers should, he

recognized that the fear of the Lord is the beginning of wisdom. No pride of place, no bond of blood, no thought of human respect could make him compromise with his convictions. Resolutely he turned his face toward the Star that shone in the East and appeared even unto the West. He was great in his humble acknowledgment of error—he was still greater in his bold proclamation of the Truth.

His was the labor of the teacher—to declare the truth and to persuade others to the truth: to point out the reconciliation of apparent contradictions: to reveal the philosophy which lies behind even the commonplace: to stimulate imagination and observation until they can perceive

“Sermons in stones, books in the running brook.”

His was the part of the teacher—to have a deep and abiding patience with those who cannot or will not understand: to have a constant enthusiasm for the truth: to have sympathy for the intellect which grasps only a portion of the truth and is unknowing yet content.

He comprehended and fulfilled the duty of the teacher. He was always alert against every development in the conflict of minds, of theories and prejudices, which now hides its front in the guise of education and again behind the veil of religion. He knew the danger of self-complacency, and of slothful security. He had the historical sense! And he was untiring in his energy—perhaps he was too relentless with himself, and spurred onward until he fell. But he always gave of his best in ungrudging measure. The recognition of his worth happily was not withheld from him. It was not his inclement destiny to suffer from the world's indifference, although he would have welcomed any suffering if thereby the truth might only prevail!

He knew thoroughly the essentials of instruction, namely, self-knowledge and the willingness to labor and

to wait. He was enduringly persistent when his ideas were not grasped by the Philistine, for whom the Present is always the limit of vision. The teacher, building for *tomorrow*, must expect in certain quarters to be without understanding and sympathy *today*. But he should be great enough and strong enough to go forward resolutely and fearlessly, thinking the thoughts and dreaming the dreams which mayhap will mold the future and probably will appear as shallow paradoxes to those whose eyes are upon the ground while his are upon the clouds which part at times and reveal glimpses of "the hid battlements of eternity"!

Such has often been the teacher in the golden days of past civilizations; such should be the teacher in the iron hours of the present; and such must be the teacher in the misty future now looming vaguely ahead in shifting and terrifying shadows. The message of the true teacher in this century, and hereafter, must be the message of Christianity if humanity is to recover from its prostration and enter upon a new and wholesome order. It is the teacher's hour; and happy he, and happier the world, if he be eloquent of speech and pen, for then every man may come to feel his influence, and hearts and souls may be uplifted—laughing for sheer joy at the sunshine which has fallen across their way. The personal note must be sounded, the note which stirs all the chords in every human being into vibrant response: and he whose personality is vivid and compelling has in him a power which renders indelible upon the minds of those who hear his voice, the lessons of his teaching.

Such was Robert Hugh Benson, priest of God, and Teacher commanded of the Master. His voice has blended and been transmuted into the Eternal Silence, but its accents are with us still in his deeds and in his books and all their comfortable words. His spirit quickeneth even while he has gone from us to enjoy in all its unspeakable beauty the friendship of the Christ.

THOMAS QUINN BRESLEY.

SURVEY OF THE FIELD

THE CONTROL OF EDUCATIONAL AGENCIES

Attention has recently been called to the great importance attaching to the control of educational agencies. The problem is not a new one. Christianity fought its way in the Roman Empire at a time when the schools were mainly creatures of the state. She found it necessary as time went on to build up her own system of schools, to fix her own educational standards, to determine the scope and character of the instruction to be imparted. Our present academic degrees are survivals of the licenses which she issued to her sons and daughters who were found competent and worthy to discharge the duties of the teacher's position. It was through her schools, in large measure, that she was enabled to save the remnants of pagan civilization to civilize the barbarian hordes and to build up a Christian civilization. It was through the agency of her schools, in no small degree, that she subdued the warlike spirit of the nomad and introduced him to the arts of peace.

In our own time and country the control of education has been assumed in ever-increasing degree by the state. The churches were not prohibited from conducting schools according to their own standards and under their own control, provided such schools conformed to the essential requirements of the state. Nevertheless, since the state taxed all of its citizens for the support of a public school system while it refused to support private and religiously controlled schools out of the public exchequer, as is done in England, it practically took over to itself the control of the educational forces of the country. From these schools religion was banished, not, it would appear, from any hostility to religion but from the necessity of the case, since the state must treat all religious denominations with even-handed justice. It was

hoped that religion would support itself through the instruction given in the homes and in the churches. How futile was this hope may be seen from the religious statistics of our country. Furthermore, it was supposed that Christian morality might be saved in spite of religious decay. Has this hope also proven itself vain? One might ask the still further question, Can the state be preserved by a school system which is unable to maintain religion and morality?

President Hall, of Clark University, in an address delivered in Cleveland, 1907, called attention to some limitations of an educational system controlled entirely by the state: "The separation of church and state, while a great is not an unmixed good, for it has involved abolition of religious training for our entire public school system. Boys and girls are most susceptible to religious influence during the teens, when practically all confirmations and most conversions occur, and at this age more than any other religion is the bulwark of morality and nothing can fill its place. It has been said that were religion all false, we should have to invent and apply it, if we had the wit to do so, for its influence upon the emotional nature, which is now at its flood-tide, and for the restraint which it puts upon the lower propensities which now burst into sudden strength while the intellect and conscience is yet too undeveloped and unformed to control them."

The Catholic Church in this country, realizing from her long experience that religion and morality must find place at the heart of the educational process if education is to bless society and that the Church must exert her control over the educational agencies to which her children are subjected both for the continuance of her own life and for the well-being of the state, has maintained at tremendous sacrifice her own educational system and established her own standards. The Lutherans and one or two other non-Catholic bodies have taken a

similar stand, and all denominations have attempted more or less to maintain certain schools under their control.

Failure to provide adequate religious and moral instruction is not the only item charged against the state-controlled system of schools in our midst. We quote once more from the address of President Hall. "Almost the entire control of our schools today is in the hands of local boards, who determine the amount of money to be raised and expended for education, provide school-houses, text books, employ teachers, fix their pay and length of term, etc. Under this system the more ignorant a community is and the more in need of good schools, the less likely are the boards that represent them to see this need and the less chance that they will be able and willing to meet it. While superior and devoted men can sometimes achieve excellent results, the system itself is bad, and low politics, sordid views, false economies and vacillations are too common, while favoritism and graft are not unknown. Men but little above the average intelligence and virtue of the community and whose chief desire is to please their constituents and win popularity enough to climb higher up the political ladder, of which the school board is the lowest rung, are about as unfit custodians of the vital interests, which in a republic center in education, as could well be found."

The truthfulness of this picture will appeal to a great many amongst us who have spent their childhood days in rural districts. It is a weakness in our public school system that is not to be questioned. It is hard for water to rise above its source. If education is to be the source of uplift to a community, it must get its guidance, its inspiration, and its authority, from a higher source. We have set aside religion, as far as our public schools are concerned, and we have set aside government by aristocracy of any kind, hence it is difficult to see how adequate control of education can be secured under our system.

What cannot be done by the state and must not be done by the Church, what the rank and file of the people themselves are too ignorant to supply, the Carnegie Foundation proposes to give freely. Mr. Carnegie, with the aid of a few million dollars, and a self-perpetuating board of trustees, proposes to control all manner of educational agencies in this country. By improving the financial condition of the teaching staff of selected schools which will in return surrender control of their standards to the Carnegie Foundation, the hope was confidently expressed that all the abler teachers would flock to these Carnegie colleges to improve their own fortunes. The repute of these schools, consequently, would be so enhanced that the smaller and weaker schools and all schools that refuse submission would, in time, be driven out of the field.

Nor will the Carnegie Foundation brook a divided control. A first condition laid down is the elimination of denominational control from all schools coming under the benefits of the Foundation. Mr. Pritchett, presumably voicing Mr. Carnegie's sentiments, proclaims teaching a purely economic function and by the aid of the millions of endowment back of the Foundation sets out deliberately to control the educational forces of the country. In an address to the Conference on Education of the Methodist Episcopal Church South, at Atlanta, Georgia, May 20, 1908, Mr. Pritchett says:

"In making this gift, Mr. Carnegie imposed upon his trustees the condition that the retiring allowance system should not be extended to teachers in institutions which are under the control of a sect, or which require their trustees, officers, or teachers to belong to a specified denomination." Mr. Pritchett is careful, however, to clear the reputation of his principal from any hostile intentions towards religion, provided religion will withdraw from the educational field. "In making this condition, Mr. Carnegie has, however, sought to make clear both to his trustees and to the public that he has no hos-

tility to denominations. Least of all does he desire to hamper in any way the cause of religion. His purpose was to serve, primarily, the cause of education, and as a matter of educational administration it has seemed to him unwise to place a college under the control of another organization of whatever character; nor has he been able to convince himself that the imposition upon a college of a condition which limits the choice of trustees, officers, or teachers to a stated denomination was calculated to advance the larger interests of education."

The ways by which the Carnegie Foundation has sought to exert its control over private educational institutions and state institutions alike are too well known to the readers of the *REVIEW* to justify a detailed account of the matter in these pages. A multitude of denominational colleges disowned the religious body that brought them into existence and clamored to be taken under the protection of the Carnegie Foundation and to be permitted to share in its bounties at the cost of surrendering the right to fix their own standards and to control their own work. Nor did the matter end there. Institutions founded by the state and supported from the public exchequer have likewise turned to the Foundation and surrendered their right to control their professors, their student bodies and their standards in return for superannuation pensions to their professors. The unthinkable impudence of the project of the Carnegie Foundation to control our educational agencies without any other warrant than the will of one man and the group of his appointees is only equalled by the magnitude of the results for evil which have since made their appearance: the weakening of the religious forces outside of the Catholic Church, the lowering of the public conscience in matters of religion and morality, the threatened enslavement of the whole people.

From Mr. Pritchett's address one might infer that the object of the Foundation was to free the school from

all outside control so that it might shape its own destiny. This seems to be the motive for eliminating denominational control from colleges founded and supported by religious denominations for the express purpose of maintaining the sect. Nevertheless, experience with the Foundation has amply proven that what was demanded was simply a change of masters. The god Mammon was substituted for Jesus Christ. The Foundation prescribes that no religious test must be applied to teacher or student. The Foundation defines the meaning of high school and the meaning of college; it determines the units of work which must be exacted by each of these institutions; it lays down college-entrance requirements and determines the amount of capital which each institution must possess, etc.

At a meeting of high schools and colleges of the Middle States and Maryland a few years back, the delegates, more than two hundred in number, devoted two days to the discussion of high school curricula. At the end of the discussion, instead of arriving at a conclusion based on the judgment of the educators present, the question was settled by the appearance on the platform of a beardless boy, who read a brief statement from the Carnegie Foundation determining the points at issue, without any reference to the discussions of the preceding days.

It was to be expected, of course, that the enslaved institutions would, on realizing their condition, make some effort to free themselves. Indications of such a revolt have appeared from time to time in various quarters. In St. Paul last summer, at the meeting of the National Education Association, certain resolutions were passed by the Department of Normal Schools, which are receiving attention from educators. An editorial in the *Journal of Education*, October 8, under the caption, "Why the Carnegie Resolutions?" may be taken as representative of a considerable body of thought and feeling among educators concerning the Carnegie Founda-

tion and its purposes. We reproduce the editorial here in full:

The Normal Department of the National Education Association passed the following resolutions unanimously, we understand:

"We view with alarm the activity of Carnegie and Rockefeller Foundations, agencies not in any way responsible to the people, in their efforts to control the policies of our state educational institutions; to fashion after their own conception and to standardize after their own notion our courses of study; and to surround the institutions with conditions which menace true academic freedom and which defeat the primary purpose of democracy as heretofore preserved inviolate in our common schools, normal schools and universities."

The Carnegie Foundation has written to members of the committee to know why such a resolution was passed. They must really wish to know, or they are trying a hold-up game on certain men. Of course, the latter explanation is impossible. On the other hand, if they want to know "why," why did they omit to ask the chairman of the committee? It is a custom as old as parliament itself to allow and expect the chairman to be the authority, the champion, the defender of the unanimous actions of a committee. Not to ask the chairman and to ask other members of the committee is indefensible from any point of view, especially in this case, when it must have been known by them that the chairman is particularly equipped with explanations.

This action by the Foundation gives ground for serious complaint, but that is an offense for the association to deal with and does not concern us. Assuming that the Carnegie Foundation really desires to know why the normal schools should feel as they do toward their action, we will gladly bear some part in explaining. We do this the more readily because we were not at St. Paul, had no

knowledge that anything of the kind was contemplated, and have not discussed the matter with those who drew the resolutions. We speak, therefore, from what we heard in every section of the country.

In this helpful explanation we are not voicing our personal opinion, we are neither championing nor defending any of the positions that we state. No one can be more grieved than we that conditions have led normal school people to feel as they do. We confine our statements here to the normal school situation alone, and not to the larger, broader, deeper situation that is stirring prejudices all over the country. That is another matter and is liable to be heard from in the actions of all sorts of conventions and on the floor of Congress and of the Senate of the United States.

The St. Paul meeting served notice emphatically upon the Carnegie Foundation to change front absolutely and immediately as to its cold indifference to the material needs of the normal schools, as to its attitude toward their noble purpose, and as to its activity in thwarting their highest achievements. There was no chance left for any doubt as to the determination of the normal school men to have an immediate change of attitude on the part of the Carnegie Foundation. Here are the statements to speak for themselves in the view of normal school people.

First, the Foundation has never manifested the slightest interest in, sympathy with, or respect for normal schools or normal school people. Second, while there are a thousand men and women most capable of studying normal schools in their past achievements, present needs, and future possibilities, the Foundation has selected men with no appreciable ability for the work assigned them. The only weight that can be attached to the opinion of men criticizing normal schools is that they have the Carnegie millions behind them. Not one of these criticisms

would be given the slightest attention as the opinion of the man who utters it. Third, in Iowa, when the Foundation was advising a commission to pass upon the State Normal School and recommend state action as to its future, there was no friend of normal schools appointed, but contrariwise practically every man was, or had been primarily so placed that to befriend any normal school with the questions put up to them, would have been virtually impossible. A wayfaring man, though a fool, could have told how most of that commission would advise. The two men who did not advise as they were apparently expected to advise, had recently left state universities. Fourth, the board of advisers, so called from courtesy and not because any one of them has ever opposed any wish of Mr. Carnegie, has never had upon it a normal school educator. Fifth, here is the graphic way we have heard one reason stated: "The Carnegie Foundation positively and repeatedly refuses to give even the crumbs from Divi's tables to any would-be pensioner if he is a poor normal school Lazarus." Sixth, we are told of several attempts to get a hearing on the principle of pensioning certain normal school people and we can vouch for at least one of them.

A noble man, principal of the leading state normal school in his state, died a few months ago. He had given his life to public school education in that state. For nearly fifty years he had been an heroic educational leader, serving as state superintendent for some time. He left a widow who had shared his labors and his struggles and was far advanced in life and was in need. The case was laid before the Foundation with an appeal for some slight annuity. Nothing could be done for her, no matter how urgent the need, or how deserving the case, because her husband was only a normal school principal and the Foundation cannot recognize normal schools.

It is scarcely to be wondered at that normal school

men resent the expenditure of vast sums in attacking normal schools and normal school men with that attitude of mind.

Seventh, the straw that broke the camel's back seems to have been the petty and petulant attack on the Iowa Normal School and its president. The Carnegie Foundation set out a few years ago to make a horrible example of the Iowa State Teachers' College. At any cost, there must be a stop put to all normal school aspirations, and Iowa seemed to offer the best opportunity for triumph because a combination of circumstances made it possible for the Foundation to advise all sorts of upheavals, to get a state university president from the very household of the Foundation, and there were many other features that made Iowa, with its one normal school, a promising field for exploitation.

The next few chapters are well known. The Legislature with practical unanimity rejected every important suggestion of the Foundation. Their selected state university president was not regarded as a success, and the State Board of Education loyally carried out the edicts of the Legislature.

Then it was that the Foundation spitefully, apparently, spent much money in preparing for a report which it scattered broadcast throughout the country, seeking to discredit Iowa as a state, the Iowa State Teachers' College as an institution, and its noble and revered president as a man and educator. No one believes that any of these things would have occurred if the advice of the Foundation had been followed.

If the Carnegie millions can be used to punish every state, every institution, every man who dares to have a mind of his own; then the resolutions at St. Paul are tame as compared to what will be coming to the Carnegie Foundation when the people realize the possibility of

danger lurking in the administration of these millions. At least this is what people are saying.

While we follow the discussion in the foregoing editorial as to who shall control the public schools of the United States and who shall control the private and denominational colleges outside the Church, there is no question in the mind of any well-informed Catholic as to the control that must be exerted over Catholic educational institutions to the end that they may fulfill their destiny in a worthy manner by preparing efficient citizens and loyal children of the Church. Even Mr. Pritchett recognizes this fact.

In his address at Atlanta, from which we have already quoted, he has this to say concerning the control of Catholic schools: "The table is notably defective in one respect: it omits entirely the statistics from the Roman Catholic colleges and universities. This omission, however, is unavoidable, since it is impossible to compare the cost of teaching in institutions where teaching is an economic function with that in institutions where the teachers serve, in the main, without salary." One can hardly help recalling the contrast which Christ drew between God and Mammon. You cannot serve two masters, etc. It is only where teaching is an economic function that the Carnegie Foundation can hope to assert its sway. Where men and women serve their fellow-men not for Mammon's guerdon but for love of Jesus Christ, money cannot imperil the freedom of the institutions which they serve. Let us continue the statement of Mr. Pritchett: "But this fact itself is one of great significance in the discussion of this question. The Roman Catholic Church has in education, as in other fields, a well-thought-out policy. It has met the problem of educational administration with full appreciation of the fact that, if it meant to control colleges, to use them as agencies for propagation of the faith, it must secure teachers

who were independent of the ordinary financial obligations. Its colleges are, therefore, recruited from priests or from members of celibate religious orders. These teachers could, however, not be drafted for this service if they were compelled to face the possibility of being turned out in old age upon the tender mercies of an indifferent world."

Here is the secret of the Foundation's control: the fear of penury and a penniless old age! To escape this, it was supposed that the teachers in colleges and universities would surrender their birthright, their freedom and their intelligence, and humbly carry out the dictates of a self-constituted clique who have undertaken to determine what education in our midst shall be and to what ends it shall lead. At this cheap price, the Carnegie Foundation hopes to gain a control over society and its destiny such as many refuse to allow the Church to exercise in the name and by the authority of Jesus Christ.

THOMAS EDWARD SHIELDS.

THE MISSION PLAY OF CALIFORNIA

The true history of California begins with the founding of the missions. In this wonderland one hears thrilling and remarkable stories of the old Mexican days, the American conquest, the Argonauts and the Vigilants. But more fascinating and fuller of picturesque achievement is the history of the missions, because of the unselfish efforts put forth for the elevation of an unfortunate race.

Many generations have passed away since Juan Cabrillo discovered the Pacific Coast as far north as the Bay of Monterey in 1542. In historical Santa Barbara, the writer can look from her window across the channel and see the lonely islands where he died. During this time other explorers and adventurers sought for the fabled "Eldorado," before the coming of the brown-robed men in 1769. These followers of Saint Francis came bearing the standard of the cross to their wild brothers of California. Because of their coming and the work they did, there stands today opposite the church of San Gabriel, once the "Queen of the Missions," a broad, low building in an inclosure. Over the gateway one reads: "The Mission Play."

If it is a first visit to San Gabriel, which is two miles from the city of Pasadena, one stops to examine the old church that stands as a relic of a past age, patient through its century of neglect. Overshadowing this citadel of the ancient faith, as a fostering mother, rises the blue Sierra Madre. My mind was filled with pity and awe for the instability of human achievement when, with a party of friends, I crossed the street to see the play.

Before entering the theatre, there was an ambulatory tour to be made around the playhouse. Here were models of all the missions (twenty-one in number), in the order of their foundling and the whole set in a mimic landscape

of green hills and valleys. It was so arranged that when the wide side windows of the audience room were open, one could catch glimpses, as if far away, of the ancient structure.

Inside the playhouse appears more like an old monastery, with its dark beams and high rafters, than a theatre. There are no galleries or stage boxes and the decorations are simple and in good taste. The broad, low stage is bordered in gold and curtained in blue. The mission bell hangs over the pulpit-stairway at one side of the theatre, and is rung when it is time to announce the beginning of the play.

Three figures passed slowly before the curtain, an Indian in the position of crouching and listening; a richly dressed soldier and a brown-robed missionary. When the curtain went up for the first act, the foreground showed a discouraged company of soldiers and priests; the location is the false bay of San Diego. Portola, the military leader, who has been gone for eight months with a large part of the expedition searching for the port of Monterey, has just returned. He and his band are also discouraged, for though they have traveled scores of miles, they have not found the object of their search.

To add to the embarrassment, the Indians are still unfriendly and no converts have been made. It is known that the supply of provisions is nearly exhausted; discontent is rampant. Finally, it is decided to give up the enterprise and go home in the San Carlos, since her sister ship, the San Antonia, which was sent for supplies six months previous, has not returned. All are agreed that the founding of the mission can not be realized. No, not all. Into this band enters a personality which changes the whole atmosphere; it is Father Junipero Serra, around whom the play centers. At once you feel that he is both hero and saint, as well as dreamer and idealist. "No!" cries Father Serra. "The first ray of light is

dawning. Today I am crowned with success. I am going to baptize a child of the Gentiles."

An Indian family are led in and tremblingly put their baby in the father's arms. However, seized with terror, before the ceremony is completed, they snatch the child from the priest and hasten to the mountains. Father Serra feels that this is a punishment for his boasting and falls on his knees to ask for pardon. He entreats that the sin fall on him alone and not on the mission. Notwithstanding, Portola now declares that all is over and that they must go aboard the San Carlos. Father Serra pleads for one more day and lifts his voice in agonized prayer. He offers himself as a sacrifice and is willing to remain alone with the Indians. Lo! miracle of miracles. First an Indian and then soldiers come running to announce the good news. A light is seen rounding Point Loma. The San Antonia has come and the mission is saved.

The second act is in the court of the Mission San Carlos in Carmelo, near Monterey. There is an interval of fifteen years since the founding of the mission at San Diego. The work has prospered and Fathers from nine different stations come to report their success and receive counsel from their president, the now aged Father Serra. He is worn and wasted from the dangers and hardships through which he has passed. But the light still glows in his eyes and his cheeks burn when he hears recounted the number of fresh baptisms of the Indians.

This scene is made up largely of pageants. The young missionaries treat their leader with affection and reverence and little children bring him flowers and offerings. When the dashing-dressed, proud captain of the presidio wishes to carry off a half-breed Indian girl, the Father defends her and scornfully defies and dismisses the angry officer. Later Fra Serra, who had been a father in reality to the people, marries the girl to one of her own class. There are many fiestas, with both Spanish and Indian dances, as well as exhibitions of crafts and

church processions. The whole is intended to show a busy, peaceful and happy life. When the crowds melt away, Father Serra's body is seen lying at the foot of the cross which he struggled so heroically to plant.

The last scene is in the ruined chapel of San Juan Capistrano, seventy years later. A devout and beautiful Spanish lady, Señora Yorba, has come to pray and meditate beside the broken altar. A great disaster has come to the missions and their ruins lie scattered along the *Camino Real*. The Mexican Government decided to secularize them, that is, take away their property; this step destroyed their influence and power. A band of half-starved Indians is seen bearing the body of the priest who ministered to them in the mountains; they wish to bury him in consecrated ground. The lady mourns with them and, helping to arrange the corpse, she discovers in the folds of the Padre's robe a jeweled chalice, which had been saved from the wreck of his church and which the Indians would have buried with him. The Señora lifts it on high and vows that she will place it in the Church of Santa Barbara as a memorial of faithful heroism.

I do not think that I shall ever forget the impression the play made on me. The actor who takes the principal part, Mr. Benjamin Horning, does it well; in manner, gesture and speech, he is the courageous missionary and soldier of the cross. Miss Lucretia Del Valle takes the part of Señora Yorba; young and lovely, she portrays the soul of the idea that will continue to live in immortal youth. Unlike the strolling players of the past, the employes live in little cottages in the village and their audiences come to them. The play shows that the author, John Steven McGroarty, is a man of broad sympathy and vivid fancy.

For sixty years the missions flourished, then came ruin. During their prosperous days, they instructed thirty thousand Indians in such crafts as carpentry,

brick-and-tile making, basketry, pottery, and other industries. Farming was carried on extensively, especially fruit-raising, while the hillsides were covered with herds and flocks.

It may be that the Fathers had grown too rich and were too dictatorial of their power. Yet, one cannot but regret that an enterprise begun with such noble motives and with so much courage should fail. When the missions were deprived of their property, the Indians were scattered broadcast, in some cases to starve in the mountains and in others to become vicious vagabonds. At present every effort is being made to preserve ancient landmarks. While the years pass, more and more will the mission story become enshrouded in romance; it must ever possess a fascination on account of the inherent nobility of the motive.

ROSE N. CUNNINGHAM.

ENGLISH IN THE HIGH SCHOOL*

It is hard to determine which branch of study in the various curricula of our schools is the most important. The Catholic system of education has ever been conservative, hence, all subjects must be useful to the ultimate end or they would not find a place therein. Mathematics gives the mind a grasp on the problems of life; history broadens and extends the view beyond the horizon of its own little sphere; natural science develops the power of observation; and the classics ennoble and beautify the mind. Each of these is necessary along the line of general culture, but the keynote to their apprehension lies in the ability to read with intelligence; while the gift of fluent speaking and correct writing shows to the world at large more than does any other branch of study the result of education.

The purpose of this paper, then, is to lay special emphasis on the study in English in our high schools whenever and wherever English may occur, either directly in itself, or indirectly when correlated to other branches.

The object to be gained in the teaching of English is two fold: the first is to teach pupils to express themselves clearly, accurately and forcibly, both in speech and writing; the second is to train them to read with intelligence, and to guide them in the choice of books so that they will select only what is wholesome and thus be lovers and followers of the true, the beautiful and the good.

In the logical order, spoken English would precede written on the principle that a person must have something to say and know how to say it before attempting to write, though in actual practice, it goes without saying, the two should be concomitant. Opportunities for correcting faulty English abound in the class room. That most of our pupils are woefully deficient in the matter

*Read at the Catholic Educational Association Convention, Atlantic City.

of grammatical structure when speaking, is too glaring to escape notice. The fault cannot be attributed to the teaching in the grades, as no one will gainsay the fact that our teachers are zealous, often obliged to contend against circumstances over which they have no control, and that the teacher in the eighth grade frequently has to accomplish, or try to, the work of completing both syntax and grammar. A definite amount of work is expected to be accomplished in a given period. Overcrowded classes make this possible only for the exceptionally brilliant, while the mediocre are left to suffer. Again, the fault often lies with the pupil; he knows his grammar to perfection theoretically, can give you even the number of the rule he quotes, but will make an error in grammar while stating it. He has not formed the habit of framing his thoughts before uttering them. We would not expect a child of the grades to possess such forethought, but the high school pupil has arrived at that period of life in which he appreciates the value of an education and realizes that correct English gives social prestige as well as distinction in professional or business careers. If we succeed in impressing this fact on the class, urging the necessity of thinking before speaking, and permitting no error to pass uncorrected, we will have gone a great way on the road towards the goal of correct spoken English.

Owing to the general lack of knowledge of applied grammar, it is suggested that the first year of high school leave rhetoric alone and devote itself to a thorough drill in practical syntax—special emphasis on *practical*—as most new text books deal with errors which do not come within the province of every day life. Common errors in the language heard around us, particularly the conversational element, should be placed upon the board and corrected both orally and in writing. These exercises should occur with such frequency that the non-leaving of their impress would well nigh be impossible. Let the

first year, then, aim only at securing correct expression and it will thus be laying a solid foundation upon which the others can build the superstructure.

Furthermore, the ability to talk well ranks higher to-day than ever. Education has received its proper place, its power is now recognized, and the day has passed when man can rise above his fellowmen by the aid of sheer pluck alone. The professional arena has no place for quacks; the business world opens its arms in welcome to the trained thinker, the man who can express himself in clear, forcible language. To secure this, throughout the course constant attention should be given to oral expression, clear-cut enunciation, and correct pronunciation. Likewise, slang should never be tolerated and local barbarisms as found among the uncultured should never pass unnoticed.

Elocution is a powerful means of obtaining force and expression. Our literature teems with declamatory matter from which selections can be taken, a paragraph or so memorized from time to time and taught with the proper inflection, gesture, and facial expression. Class drills of this kind cannot fail to develop the conversational powers, give ease and grace to execution, bring happiness in private life, success in public, and, above all, bring out the dormant man.

Another important aid to the subject at hand is the ability to talk in debate. All men are beings of thought, creatures of feeling; but the difficulty often rises in trying to find a vent for the inward rush. Skilled debating is the exhaust valve; for, no matter how well a subject under discussion may have been prepared, the occasion must arise for impromptu speaking in defending the position assumed, and impromptu speaking is a valuable asset in any walk of life. The debate teaches confidence in oneself; it takes from the pupil that shyness which is a drawback in life; it gives him a self-assurance which is half the battle that awaits him; and evokes a desire for

intercourse with his fellow-men, which, if properly directed, is a powerful antidote for sin.

Important as oral expression is, the written word stands on a par with it, and, in a measure, exceeds, as it is more permanent and exerts a wider influence. It is an aid to the correct spoken thought, for, if it is done with sufficient frequency so as to leave its impress on the mind, then improvement in grammar, a larger vocabulary, and a logical arrangement of thought will follow.

The chief value of composition lies in its power to produce thought. If the teacher succeeds in arousing the sluggish mind to self-activity, he has accomplished an aim which is the end of education, whether it be viewed from a secular or a religious standpoint.

The subjects chosen each year should be such as will evoke thought, varying, of course, with the mental capacity expected from the year in question. To evolve thought from thought as building a composition from some gem of thought is a powerful stimulus to mental activity, which will beautify as well as enrich the mind. The paraphrasing of some stanza of poetry which has a suggestive lesson to teach, the reproducing of some thrilling incident touching upon the greatness of human acts, the writing of current events in the Church, the world of politics, letters, and science, an estimate of the world's renowned, the writing on doctrinal and moral truths as outlined in the course of religious instruction are subjects at the teacher's command to develop the man of thought for whom the adage says: "The world makes way."

The first year's work in composition should be preceded by a thorough drill in punctuation. It should remain satisfied with the expression of ideas simply, correctly, and with some degree of ease; confining itself chiefly with narration; aiming to secure clearness of thought by means of unity and sequence.

At this juncture of composition work, we might consider with profit the paragraph; not as a part of the whole, but as a unit in itself. Purpose is apparent everywhere, above and below; precipitation mars much that is intended to be useful; every piece of art shows design. Writing is an art; hence, to be accomplished, every piece of written work must exhibit planning on the part of the writer. Successful paragraph writing leads to this, for paragraphing is but the connecting of unit to unit making the composite whole. The pupil must be taught to avoid a conglomeration of ideas in haphazard sentences; he must be disabused of the idea that a mass of thoughts forms an essay any more than a pile of brick, lumber, and mortar makes a building.

The advantages of exclusive paragraph writing are many; errors made in a single paragraph will likely be repeated in subsequent ones, and, as rewriting is necessary to improve in structure, the task will not be so laborious; the paragraph in principle is the essay in miniature, and by being narrowed to a smaller compass, the art of writing is more readily mastered; the work being shorter, it can be more fully criticized in class, and where classes are large, each can be handled; the transition from the isolated paragraph to the many forming the general structure of the essay will be an easy one; and the last advantage—the consummation to be desired—is, that if the first year were devoted exclusively to paragraph writing, the ground-work of the other years would be solidly laid.

It must not be inferred from the foregoing that the work of the grades in this connection has been ignored. In fact, it is upon their work that the high school builds; and, if the method outlined seems to savor of a beginning, it is because every ending is a beginning; further, because the high school student is expected to give evidence of more mature thought and greater care in the arrange-

ment of sentences than the child of the grades, even though the span between the two be narrow.

The work of the remaining years, most likely, is common to all high schools, and demands little, if any, comment. The second year, continuing the work of the first, should add description, and aim to secure force as a quality of style; the third year should study figures of speech, exposition, and aim to develop ease united to clearness and force; the fourth year, combining the work of the previous years, should study argumentation with a view to practice, and aim to produce a wider range of thought, followed by a discriminating choice of words at the pupil's command.

The laborious part of this phase of English is the correcting of the work. The methods employed may vary, and should, to arrest attention; for we are dealing with children of a larger growth to whom the novel is attractive and the old, wearisome. The errors can be noted, placed on the board and commented upon; the compositions delivered promiscuously, one reads until an error has been noticed, if possible, by the class; each may correct another's, this will train the eye to detect errors, hence, to avoid them in practice; if time is set aside for composition work during the school period, the teacher can call the pupils one by one to his desk and correct the previous work by having them point out the mistakes when possible, and if time does not permit his taking all, care must be taken that the others are called the next time. Perhaps the method most used is that of placing marks in the margin to indicate mistakes in that particular line. This would be time and labor lost for both teacher and pupil, unless the work be rewritten either after school or at home, and the teacher takes note that the errors have been corrected. As an incentive to painstaking, the extra writing should be excused if only a few mistakes were made, say three per hundred words.

The writing of long themes need not occur frequently, as the object of high school composition is mainly to secure correct form, and the mistakes made in a hundred words are likely to be repeated in four or five hundred.

A high school journal is undoubtedly the best means to secure that effort which counts much for success in the art of writing. But, despite the fact that on the editorial page of such journals we find the names of students listed as officiating in the capacity of editor-in-chief, associate editors, business manager, etc., the burden of financiering, correcting, proof-reading, and the like, to say nothing of anxiety, falls upon one of the faculty. Only in schools so adequately equipped with a staff of teachers that one can be spared to devote his time to the publication of a representative journal, should such a means of emulation be contemplated. To proceed otherwise is to over-burden one man, and cripple his energies which belong first, last, and always to the actual labor of the class room. However, on the principle that "a half a loaf is better than none," a pantomime of a journal can be edited in the class room, the typewriting department used in lieu of the press. In it can be placed the best compositions, the embryo poet can give vent to his feelings, locals noted, and "a spice of life" column opened for the wit of the playground and that of the class. Such will give impetus, arouse interest, and eliminate much of the bug-bear of writing from the average student.

Without minimizing the importance of written work, Bancon's words contain a truth: "Reading maketh a full man." The best results of work in composition: the choice of words, the development of the imagination, the quality of style, will come largely as a result of our pupils' having been taught to read with intelligence. This leads to the last phase in the teaching of English; namely, literature, which can be divided into two parts: literature in class, and private reading at home.

Literature, if anything, is cultural—not only the culture of the heart, as is often as far as it tends, but likewise, the culture of the soul, if the two can be separated. It should be religious, for it should be moral; and, as we cannot divorce morality from religion, neither can true culture be contemplated apart from morality.

No attempt will be made here to map out a course in literature, as each high school has its own, best suited to circumstances. Certain authors, whose works are styled “standard,” are considered essential, and receive critical attention in class. This is very good as far as it goes, but it does not go far enough. We must ever keep in view the distinctive character of our schools—the reason of their existence, which is not attained fully by the catechetical work of the day’s first period. While our profession as teachers calls for standardized work, our vocation as Religious demands more than the doing as others do; hence, our class reading must extend further than the intellect of Shakespeare, further than the heart of Tennyson; aye, it must reach to the Heart of God, Himself. In other words, the New Testament should have a place in our high school curriculum, particularly such chapters as deal with the Sermon on the Mount, the Divinity of Christ, the institution of the Sacraments, and the perpetuity of the Church; also, another classic, which none other than the Book of books has such power to teach right-living—the little book which emanated from the glowing heart of Thomas a’Kempis. By introducing these works, our schools will be living up to their character of *religious schools*; we will be seeking first the “Kingdom of Heaven, and all things else will be added thereto” among which is not the least important—a blessing on our work.

Incidental to class work, we might use with profit the Catholic press. It is needless to enumerate the reasons why our Catholic youth, the hope of the future, should be trained to read with intelligence Catholic current

events. The trend of the times, forecasting the outlook, commends itself. Are high school students too young to profit by the reading of the Catholic journal? Are they too young to read the daily? Whether so or not, they do; and we may safely assume that the "sporting page" for one sex, and the "society column" and the "fashion page" for the other are not the only parts read; all are devoured with avidity, excepting the editorials. Apart from this, it is reported that at a conference during the year at Pittsburgh, one teacher stated that the only text books in English necessary for high schools are newspapers and magazines. We need not inquire into the nature of those intended, but, while treating the statement as far-fetched, we cannot but see much wisdom in the proposition as applicable to Catholic teachers for aiding them to extend God's kingdom on earth, for which knowledge is a means and not an end.

In connection with class reading, the study of the thought is paramount; for, unless the thought which dominates the piece is grasped as a whole, as well as in detail, the lesson falls short of its purpose. True teaching in any branch, even religion, aims to evoke thought, not to accumulate facts. To attain this end, the mind must be stirred to action; and it is here that results often fall short of the energetic zeal of the teacher. The high school student is at the age of transition; the body is consequently sluggish, and the mind shares in its lethargy. An important factor to surmount this obstacle is the teacher's ability to ask suggestive questions. On no account should he explain or deduce for the pupil what the pupil should be able to do for himself. Memory gems conduce to culture, and should come within the scope of a course in English, but no amount of memorizing can possibly give the training obtained from independent thinking and forming opinions for oneself.

The reading in class should not be "dead." Such a tendency is but a consequent of the lethargy aforemen-

tioned; to overlook it, is to enhance it. To read with force is an accomplishment; to read with feeling is to read with understanding; and unless we read intelligently, we may as well not read at all. Class reading that is alive will supplement the drill in elocution, and if time does not permit such drills for a short period each week, it will partially take its place.

The last phase of literary work to be considered is that of private reading. We teachers fully realize that man's education in the schools is most meagre; that education is a life-time process; that consciously or unconsciously man educates himself, and obtains his education in the school of life. All education worthy of the name is character formation; hence, religious education should produce religious character. What is character but the revelation of the soul? The soul imbibes the thought and evolves the character, and thoughts are begotten to a large extent from reading. How important, how imperative is the duty of the Catholic teacher to endeavor to form a correct taste for reading in his pupils who are now at the age of habit-formation! How careful must he be to guard against surface culture being acquired at the sacrifice of virtue! Christlike is his task, and Christ, Himself, the helper and reward.

Works, to form character, must possess character; works, to be inspiring, must inspire; works, to create ideals, must be idealistic. Only such, those that have souls, should be put into the hands of our immature pupils. They cry for bread, let us not give them stones. Our Catholic literature is not wanting in literary style, and is eminently creative of character, for it emanates from glowing hearts whose first consideration is not the dollars that it will bring, but the good to be instilled in a subtle way in the hearts of those who read. If our Catholic writers are not supported by Catholics, from whom will they receive support?

It is by no means to be asserted that only works of

Catholic authorship form wholesome reading; but it is to avoid an indiscriminate choice of books at the tender age of adolescence that special stress is laid upon them. Later, when habits are formed, other authors can be read with interest as well as profit. In the natural order, a child's food as regards quality, is in proportion to the strength of his digestive organs; in the spiritual, his mental food should be the same, and as the latter is some years later in its development and exceedingly more delicate in structure, so we can safely assume that the high school student is still in his mental infancy and requires careful watching and prudent guidance.

In this respect, as in all things spiritual, we must not drive, but lead firmly, though gently. A reading club, with all the usual club officials to lend dignity and importance to the institution, could be formed; the books read to be discussed at meetings. To supply reading matter, a class circulating library would be the ideal; if not practicable, the general school library; and if that is inadequate, we have the public library. The last named is a fertile field as yet uncultivated in some places. We should impress upon our pupils, that as citizens they have a right to request the librarian of the public library to place upon its shelves any authors not there. So in the last analysis, we need never be in want of proper material to cultivate a desire for reading the best that is in our literature.

What of spiritual reading, the intention of the League of the Sacred Heart some months past? Was it intended for religious or seculars? Nowhere should the responsive echo of that multiplied prayer be more fully heard than in the Catholic school. To create a desire for spiritual reading in the average boy, is a repetition of the Gospel figure of the camel and the eye of the needle. With girls, it may be different, in whom the love of the beautiful predominates more than the worship of the heroic. But are not the saints the real heroes? Cannot this be brought

before the mind? How are we to succeed in this important matter? We are not asked to succeed, we are only required to try. How make the effort? First, have the material on hand, then use it. "The Acts of the Martyrs," the lives of the boy saints make pleasant, instructive reading. Every once in a while a spiritual book could be given with one of fiction with the exhortation that a portion of it be read on the eve of Holy Communion. If the boy or girl does not read it, some one at home may, and thus good will be effected. Read selections from Father Faber and require the substance in a composition; this will evoke spiritual thoughts—our object. Father Faber is far from being abstruse; in fact, his charm lies in his simplicity. This year commemorates the centenary of his birth, and American Catholics have been asked to contribute towards the erection of a monument in his honor. Far more pleasing to Father Faber would be the enshrining of his memory in the hearts of the living, the embedding of his thoughts in their souls as they read or hear him read ostensibly to improve in literary style.

A written digest of the books read should be required from time to time, including character sketch, the development of the plot, and impressions received. Intensive reading, or critical analysis, is not to be expected from a normal high school student. The fledgling cannot fly; and if forced to, it does not go up, but descends, not to catch the worm, but to meet the cat's paw to its own ruin. As a reward for the labor entailed in the writing of the works, allow proportion credits in subsequent examinations in literature.

To conclude: the Catholic teacher of English has untold possibilities for good—the good which forms one end of his consecrated life. In forming literary taste, he paves the way for the inception of Catholic truth; he creates a desire for and love of the beautiful, the true, and the good—the *summum bonum* of religion, God. He

enlivens the intellect, develops the sense of appreciation, and warms the heart, results so necessary in order that instructions and sermons may take root and blossom a hundred-fold. His work may be laborious; oftentimes he may be discouraged at the lack of visible fruits, but Bishop Spalding has a message for all disheartened teachers: "If anyone devotes himself to a noble cause" (what more noble than ours) "he may at the end of life think that he has failed, but such a life can no more fail than God Himself can fail."

BROTHER JULIAN, C. F. X.

Louisville, Ky.

WORLD CONFERENCE ON FAITH AND ORDER

During the past year a wave of anti-Catholic feeling has swept over many parts of this country. It has been a surprise to thoughtful people of all denominations. The evil work of inflaming men's passions against their fellow-men who profess a different faith and are members of a different religious organization has been carried on by such contemptible publications as "The Menace" and by popular lecturers of a type that live on excitement and are wholly careless of the truth and indifferent to the consequences of their inflammatory utterances.

This propaganda of hate has been subsidized by men at the head of large enterprises. It has been suggested that in certain cases, at least, the motive was to prevent the union and cooperation of the laboring classes by stirring up among them the bitterness of religious hatred. If this be so, it is time that such men be held up before the public and their motives exposed. Charity will find excuses for the men of small mind and limited opportunities who are so easily misled by the demagogue and the man who is interested in arousing their passions, but it is not easy to find excuse for a man who would deliberately stir up hatred of each other among his employes in order that he might the more readily conquer them and bend them to his purposes. When the crowd discovers the trick that has been perpetrated upon it, it will not be slow to mete out to its deceivers adequate punishment.

There is another way in which to counteract the evil effects of these enemies of the public peace: this is by the positive promotion of the sentiment of Christian unity. While Catholics may not participate directly in the world conference on faith and order, every right-minded Catholic will rejoice over the efforts that are being made

in the interests of religious peace by our separated brethren.

The preliminary commission appointed to prepare for the conference is composed of the following well-known churchmen and prominent laymen: Right Rev. Charles P. Anderson, D. D., Bishop of Chicago, Ill., president; George Zabriskie, D. C. L., New York, treasurer; Robert H. Gardiner, Gardiner, Maine, secretary; Right Rev. Boyd Vincent, Cincinnati, Ohio; Right Rev. Thomas F. Gailor, Memphis, Tenn.; Right Rev. A. C. A. Hall, Burlington, Vt.; Right Rev. C. B. Brewster, Hartford, Conn.; Right Rev. Reginald Weller, Fond du Lac, Wis.; Right Rev. Charles H. Brent, Manila, P. I.; Right Rev. David H. Greer, New York; Right Rev. P. M. Rhinelander, Philadelphia, Pa.; Rev. William T. Manning, New York; Rev. Alexander Mann, Boston, Mass.; Rev. Francis J. Hall, Chicago, Ill.; Rev. B. Talbot Rogers, Fond du Lac, Wis.; Rev. William M. Clark, Richmond, Va.; Rev. L. Parsons, Berkley, Cal.; Rev. H. E. W. Fosbroke, Cambridge, Mass.; Seth Low, New York; George W. Pepper, Philadelphia, Pa.; Samuel Mather, Cleveland, Ohio; Francis L. Stetson, New York; Edward P. Bailey, Chicago, Ill.

A circular letter recently issued by this commission follows:

TO OUR CHRISTIAN BRETHERN IN EVERY LAND,
Greeting:

We, the Advisory Committee, representatives by appointment of many Churches in the United States, have become associated with the Commission of the Protestant Episcopal Church in the preparation of a World Conference on questions of Faith and Order as a first step towards unity. We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world-problems of Christianity call for a world-conference of Christians.

This proposal has already received the approval and cooperation of a large number of Christian Churches; approaches are being made to others as rapidly as possible; so that we hope that ere long its world-wide representative character will be established beyond peradventure. In the work of preparation for its convening, we have no authority or desire to enter into a discussion of the important questions which the Conference itself will meet to consider. It is our immediate concern to take whatever measures may be advisable to secure the best possible presentation to the Conference of the matters to be considered. In so doing we cannot, however, remain indifferent to present conditions which may either promote or tend to thwart the purposes and hopes which the approaching World Conference should fulfill.

At the present moment some of these important issues have suddenly become matters of renewed controversy. From the mission field the long outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the Churches throughout Christendom a truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in

the one household of faith. We pray also that each Christian communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue to implore a fresh outpouring of God's Holy Spirit.

Before all indifference, doubt and misgivings, we would hold up the belief that the Lord's prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is practicable in the State, for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would, therefore, urge all who hold positions of leadership or authority in the Church to labor without ceasing to work out in this generation, by mutual recognitions and possible readjustments, a practical basis of unity in liberty, in order, in truth, in power and in peace. To this end we ask your prayers.

By order of the Advisory Committee of the Commissions on the World Conference on Faith and Order:

by WILLIAM T. MANNING, *Chairman*,
ROBERT H. GARDINER, *Secretary*.

SOME MOTIVES IN PAGAN EDUCATION AS COMPARED WITH THE CHRISTIAN IDEAL.

(Continued.)

ROME

Excudent alii spirantia mollius aera,
Credo equidem, vivos ducent de marmore vultus.
Orabunt causas melius, caelique meatus
Describent radio et surgentia sidera dicent;
Tu regere imperio populos, Romane, memento;
Hae tibi erunt artes; pacisque imponere morem
Parcere subjectis et debellare superbos.¹¹⁵

We pass from the city-state, Athens, to the old Roman kingdom with the same feeling one might have in rousing one's self from rapt attention to some world-famed symphony orchestra to find its notes dying into the fierce, yet meaning ejaculations and frantic gestures and tense earnestness of the stock-exchange. By nature the Roman was practical, constantly asking what is the value of this; for an Athenian to attach any utilitarian value to acquired knowledge was to cease to be an Athenian and to become a slave.¹¹⁶ The Spartan and the Roman have more bonds of similarity but in the former we have the individual lost sight of in the larger unit, the state; in the latter, we have the personality of the individual dominant while all the individuals are united by a sacred bond, the common good.

What the Laws of Solon and of Lycurgus were to the Athenian and the Spartan, the Laws of the Twelve Tables were to the Roman. If the Greeks aimed at being "speakers of words and doers of deeds," the Roman ideal was a man possessing practical prudence, and fair dealing in his business relations. It may further be remarked that while the Greek idealized justice, the Roman legislated about it and practiced it.

Unlike the Spartan father and to a much greater extent than the Athenian, the Roman father exercised the

¹¹⁵ Vergil, *Aeneid*. VI. 847.

¹¹⁶ Cf. Aristotle and the Anc. Ed. Ideals, Davidson. N. Y., 1892. Chap. IV. Cf. Aris. Pol. 1338 b. Plato, *Rep.* VII, 526 ff.

right of parent to care for his offspring's physical development and moral and intellectual training. The *Paterfamilias* had the power of life and death over his children. This would imply on the part of the child submission and obedience to the stage of servility, if necessary. The Laws of the Twelve Tables, Table IV, make provision for the immediate destruction of deformed offspring, in the first clause. The second gives to the father control over his children with right during his whole life to imprison, scourge, keep in rustic labor in chains, to sell or slay, even though they may be in the enjoyment of high state offices. The only release from this *patria potestas* was "three consecutive sales of the son by the father."¹¹⁷ Table Five provides that the testament of the father shall be law as to all provisions concerning his property and tutelage thereof. Hence the child had no rights, personal or property, that the father was bound to respect. During the Old Roman Period, then, since this right of the father was effective in letter as in spirit, the father, and to a less extent the mother, determined the kind and the degree of education. But though this education was of an individual nature, the same ideal to produce the practical man of affairs prevailed.

There are few reliable sources of information for the Old Roman Period of Education. Our information must be drawn entirely as to primary sources from the "Twelve Tables" but there are, over and above, many references to prevalent practices during this period in the writings of the succeeding period; the content of their system is summed up in Cicero's words, "*Eas artes quae efficiant ut usui civitati simus.*"¹¹⁸ The training was sturdy according to the *mos maiorum*, and no Roman departed far from what his father and his father's father had done. The patriarchal system, as it might be called,

¹¹⁷ *Fragm. Laws of the Twelve Tables. Table IV.*

¹¹⁸ *De Rep. I., 33.*

necessitated by the *patria potestas* would make it possible to perpetuate ideals. While there was no state control, becomingness and "pietas" tended to conservatism. Pliny,¹¹⁹ the younger, relates that, "By the institution of our ancestors, it was wisely provided that the young should learn from the old, not only by precept, but by their own observation, how they were to behave in that sphere in which they were one day themselves to move; while these in turn, transmitted the same mode of instruction to their children . . . the father of each child was his instructor upon these occasions, or if he had none, some person of years and dignity supplied the place of father."

As Roman education in the old days was essentially doing rather than acquiring theoretical knowledge in the modern sense, we may conclude that incentives to study were not sought out consciously. Imitation and the impulse to do must have kept all but the laziest alert, yet we know from references in works of the succeeding period that discipline was severely enforced.

It is a matter of some dispute, usually settled negatively, as to whether there were any schools (*ludi*) during this period. Reference is made indirectly to these schools by Livy, Dionysius and Plutarch.¹²⁰ Livy and Dionysius mention them in connection with the story of Virginia, who was seized as she came down into the forum, "for there were schools there" (*Ibi namque in Tabernis litterarum ludi erant*); Plutarch speaks of Romulus and Remus going to school at Gabii. However, we would hardly be justified in drawing an inference from the statement of Plutarch since in another passage the same writer expressly states that Spurius Carvilius was the first to open a school at Rome. A compromise is sometimes made by some who think there were *ludi* in Rome before 250 B. C., but that

¹¹⁹ *Epistulae*, VIII, 14.

¹²⁰ *Plut. Romulus VI*. Cf. *Livy III, 44*; *Dionysius, XI, 24*.

Spurius Carvilius was the first one to charge fees. It is, however, an open question leaning most often to the opinion that there were no schools, since, as the upholders of the opinion remark, "as long as no national literature existed, there could be no demand for schools in which it was taught."¹²¹

The Greek had his multitude of gods, but the Roman, until he came under Greek influence, built no temple and chiseled no god. The centre of his devotion was the family hearth and his libations were poured out to the Penates who cared for the larder and to the Lares who, being the spirits of the departed of the same family, would have special interest in its perpetuity and prosperity. Thus religion, no less than education and law, tended to weld closely together the different members of the family. The Roman matron in the older period stands for almost all the virtues that we deem noblest and best in woman, and the Roman child trained under the eye of such a mother become *vir, honestus et prudens*.

But the conservatism of the Roman gradually yielded to external influences, principally Hellenism, but not Hellenism in its day of glory for, as Mommsen says, in substance, the Athens which Rome came to know was no more the Athens of Sophocles and Plato. The tide of Hellenism had been gradually rising over Roman land. Increasing commerce with the Greeks of Magna Graecia, Sicily and the Mediterranean Islands had made the Greek Language a sort of *lingua media* of commercial relations. Greek freedmen or slaves came to be employed in the *ludi* and a conversational knowledge of Greek became a companion, on the curriculum, of the Twelve Tables. About 250 B. C., Livius Andronicus translated the *Odyssey* into Latin, thus making a beginning of Latin literature while intensifying the tide of Hellenism.

The Roman, however, though conquered by Greek cul-

¹²¹ Wilkins, "Rom. Ed.," Camb., 1905, p. 9.

ture, never became a good Greek, for, to quote Laurie, "He remained to the last prosaic and practical." In the Art of Poetry, Horace contrasts unfavorably the practical turn of the Roman mind with the aesthetic bent of the Greek. "To the Greeks the muse has given genius, to the Greeks ambitious of nothing but praise, the power to speak with eloquence. The boys of Rome learn by long calculation to divide a pound into a hundred parts. 'Let Albinus' son tell me what remains if from five ounces one is taken.' If you have been able to answer 'the third of a pound,' well done; you will be able to look after your estate. Add an ounce, what is the sum? 'Half a pound.' When we have imbued their minds with the canker and care of gain, do we hope that they will compose poems worthy of preservation, worthy of being pressed in cases of cypress?"

Gravis ingenium, Gravis dedit ore rotundo
Musa loqui, praeter laudem nullius avaris.
Romani pueri longis rationibus assem
Discunt in partes centum diducere. Dicat
Filius Albini; si de quincunce remota est
Uncia, quid superat? Poteras dixisse. Triens. Eu!
Rem poteris servare tuam. Redit uncia, quid fit?
Semis. At haec animos aerugo et cura peculi
Quum semel imbuerit, speramus carmina fingi
Posse linenda cedro et levi servanda cupresso?¹²²

It was, of course, not until a century later that the Roman schools became thoroughly Hellenized. The conquest of Greece led to the introduction of Greek ideals and ideas and such an alarming change did this effect that a decree of the senate, 161 B. C., forbade Greek Philosophers and Rhetoricians to be any longer tolerated in Rome. "In the consulship of Caius Fannius Strabo, and Marcus Valerius Messala, the praeter Marcus Pomponius moved the senate that an act be passed respecting Philosophers and Rhetoricians. In this matter they decreed as follows: 'It shall be lawful for M. Pomponius,

¹²² Ep. ad Piso, 325 et seq.

the praetor, to take such measures and make such provisions as the good of the republic and the duty of his office require, that no Philosophers or Rhetoricians be suffered at Rome.'

"After some interval, the censor Cnaeus Domitius Aenobarbus and Lucius Lucinius Crassus issued the following edict upon the subject: 'It is reported to us that certain persons have instituted a new kind of discipline; that our youth resort to their schools; that they have assumed the title of Latin Rhetoricians; and that young men waste their time there for whole days together. Our ancestors have ordained what instruction it is fitting their children should receive, and what schools they should attend. These novelties, contrary to the instructions of our ancestors, we neither approve nor do they seem to us good. Therefore it appears to be our duty that we should notify our judgment both to those who keep such schools and those who are in the practice of frequenting them, that they meet our disapprobation.'"¹²³ This decree, while noteworthy as exhibiting the great strides Hellenism was making, by no means marks a step in its retrogression.

We must now look into these Hellenized schools to see what incentives to study were employed. We note at once that wherever we find mention made of a teacher in any primary source he is almost always sure to be a lover of the rod. In other words, at least in the *ludi*, the boy led an uneasy life. We have proof of the severe discipline of the Roman school from both brush and pen. A mural decoration at Pompeii shows a Roman boy receiving the *scutica* on his bare back. Two of his fellows hold him imprisoned while the teacher, evidently, administers the flogging. A graffito from the walls of the palace of the Caesars shows an ass tied to a post. The mind is aided in its interpretation of the significance by the

¹²³ Suetonius, *De. Rhet.*, I.

legend appended in the words of the Roman schoolboy: "Labor on, little ass, just as I have labored, and may it be of profit to you." In fact, wherever we meet the Roman teacher we are prepared to meet harshness and force. Horace's master, Orbilius, who took such pains to impress old Laevius' verses with his ferrule that they shall never be forgotten is, we judge, just one of many.¹²⁴

Non equidem insector, delendave carmina Laevi
Esse reor, memini quae plagosum mini parvo.
Orbillum dictare.

Suetonius speaks of the same Orbilius having been a soldier and after the war, it would seem, he returned to his studies, became a praeceptor and later came to Rome in this capacity. He also pays the tribute of his scorn to his sour temper. Not only Horace and Suetonius but Domitius Marsus make mention of this master's rod: "Si quos Orbilius Ferula scutiaque cecidit."*

But Plautus' Bacchides is one of the earliest evidences extant of the severity of the Roman master. He puts into the mouth of Lydus, addressing Philo, the following, in substance: First, he reminds him that for the first twenty years of his (Philo's) life he had not even this much liberty, to move his foot out of the house even a finger's length away from his tutor. "Before the rising of the sun had you not come to school for exercise, no small punishment would you have had at the hands of the master of the school. . . . Then when from the Hippodrome and school of exercise you had returned home, clad in your belted frock, upon a stool of your master would you sit; and there when you were reading your book, if you made a mistake in a single syllable, your skin would be made as spotted as your nurse's gown. . . ." Philo.—"The manners, Lydus, now are altered." Lyd.—"That for my part I know well. For formerly a man used to re-

¹²⁴ Horace, Ep., II., I, 70.

* Suetonius, De Gram., IX.

ceive public honors by the votes of the people before he ceased to be obedient to one appointed tutor. But nowadays, before he is seven years old, if you touch a boy with your hand, at once the boy breaks the tutor's head with his tablet. When you go to complain to the father, thus says the father to the child: 'Be you my own dear boy since you can defend yourself from an injury.' The tutor then is called for—'Hello! you old good-for-nothing, don't you be touching the child for the reason that he has behaved badly.' ¹²⁵

Plautus probably wrote about 200 B. C. or earlier. We see, then, that even at that date the authority of the Greek pedagogue, usually a slave, was not respected by the Roman child, but it would scarcely be correct, however, to infer that all tutors were treated thus badly, more especially since almost all the writers from Plautus to Juvenal, when reference is made to the school, dwell upon its severity. Juvenal speaks of leaving school as withdrawing the hand from the rod.¹²⁶

Yet we infer that in some cases at least there was a striking contrast between the old severe discipline of the Roman father and the Roman mother and the discipline of the schools. Tacitus in his Dialogue concerning Oratory, the scene of which is laid in the year 75 A. D., draws a striking contrast between the rigid discipline of the older period when care was taken that all was done with propriety consuetudine maiorum nostrorum, when the diversions even of the children were conducted with reserve and sanctity of manners, and the laxer methods of the new. "Thus it was that Cornelia, the mother of the Gracchi, superintended the education of her illustrious issue. It was thus that Aurelia trained up Julius Caesar and thus Atia formed Augustus." He then bemoans the fact that at that day the child was committed to the

¹²⁵ Plaut. Bacch. Act III., Scene III.

¹²⁶ Juv. I, 15. "Et nos ergo manum ferulae subduximus."

care of a Greek chamber-maid and a slave or two and that throughout the house no one cares what he says or does in his presence and, speaking of the praeceptors, themselves, he says, "For it is not by establishing a strict discipline, or by giving proofs of their genius that this order of men gain pupils, but by fawning and flattery."¹²⁷

The value of criticism in keeping one on the alert is pointed out by Tacitus in another paragraph,—“For you are aware that a solid and lasting reputation of eloquence must be acquired by the censure of our enemies as well as by the applause of our friends; or rather, indeed, it is from the former that it derives its surest and most unquestioned strength and firmness.”¹²⁸

Unlike the Greek custom of awarding prizes, the Roman seldom offered any reward but that of praise or the negative reward of freedom from punishment. It is related, however, that Verrius Flaccus, a freedman, distinguished himself by a new mode of teaching; for it was his practice to exercise the wits of his scholars, by encouraging emulation among them, not only proposing the subjects on which they were to write, but offering rewards for those who were successful in the contest. “These consisted of some ancient, handsome or rare book.”¹²⁹ This is almost a solitary instance of the awarding of prizes.

Quintilian is the first Roman to give a scientific or analytic exposition of method in education from the study of individual variations in children. He wrote, of course, only on the education of the orator, but in those days every Roman aimed at acquiring oratorical skill. He advises a careful study of each boy to discover his natural

¹²⁷ Tacitus, *Dialog. De Oratoribus*, 28-29.

¹²⁸ *Ibid.*, 34. “Scitis enim magnam illam et duraturam eloquentiae famam non minus in diversis subaellis parari quam in suis; inde quin immo constantius sargere, ibi fidella corroborari.”

¹²⁹ Suet., *De Gram.*, 17.

aptitudes and deficiencies. When a tutor has advanced this far, he should study the child's mind how it is best managed. "Some boys are indolent and need stimulating; some are restive, if commanded; fear restrains some but unnerves others." Hence the danger of trying to cast all in the same mould. He insists upon the need of forming good habits so that nothing be done too eagerly, dishonestly and without self-control. But he disapproves of corporal punishment "first, because it is a disgrace and a punishment for slaves, and in reality (as will be evident if you imagine the age changed) an affront; secondly, because, if a boy's disposition be so abject as not to be amended by reproof, he will be hardened like the worst of slaves even to stripes. . . . At present the negligence of pedagogues seems to be made amends for in such a way that boys are not obliged to do what is right but are punished whenever they have not done it."¹³⁰

An effective way of inculcating good habits, as suggested by Horace, is the method of opposite example, or pointing out the effect of the opposite course in the persons with whom the boy came in contact; or the method of example, that is pointing out some one in whom the desired virtue was dominant.¹³¹

Some of the most scathing censures of flogging in the field of Latin literature are found in the Epigrams of Martial. Very early in the morning before the crested cocks had broken silence, he complains, the roar of the savage scoldings and scourge begins, "nor is the noise greater in the ampitheatre when the conquering gladiator is applauded by his partisans."¹³² In another epigram he urges the master "to be indulgent to your simple scholars, if you would have many a long-haired youth resort to your lectures, and the class seated round your critical table love you. . . . The days are bright, and glow under

¹³⁰ Quint. Inst. of Orat., I, III, 14.

¹³¹ Cf. Sat. I, 4, 103.

¹³² Epigrams IX, LXVIII.

the flaming constellations of the Lion, and fervid July is ripening the teeming harvest. Let the Scythian scourge with its formidable thongs, such as flogged Marsyas of Celaenae, and the terrible cane, the schoolmaster's sceptre, be laid aside, and sleep until the Ides of October."¹³³

The list of advocates of leniency is somewhat extended. We will only mention Cato in *De Liberis Educandis*, not extant, but containing, as we know, denunciations of those who strike women and children, Cicero, Seneca and Flaccus. Still, severity continued. But a milder yet more irresistible influence than that of the Pagan poet or the Pagan moralist was soon to make itself felt.

SISTER MARY KATHARINE, *O. S. B.*

Villa Scholastica,
Duluth, Minn.

¹³³ Epigrams, Mart. X. LXII.

EDUCATIONAL NOTES

MALE STENOGRAPHERS AND TYPEWRITERS WANTED IN U. S. CIVIL SERVICE

The United States Civil Service Commission announces that it has been unable to supply the demand for male stenographers and typewriters in the United States Government service, especially at Washington, District of Columbia.

Young men who are willing to accept appointment at an entrance salary of \$840 to \$900 per annum have excellent opportunities for appointment. Advancement of capable appointees is reasonably rapid. Occasionally appointment is made at a salary of as much as \$1,200 per annum. For such salary only those who attain a rating of at least 85 per cent in the subject of stenography and who have had at least two years' practical office experience will be certified.

The Government service offers a desirable field to bright and ambitious young men.

Examinations are held monthly, except in December, in four hundred of the principal cities of the United States, and applications may be filed with the commission at Washington, D. C., at any time.

For full information in regard to the scope and character of the examination and for application forms, address the United States Civil Service Commission, Washington, D. C., or the secretary of the United States Civil Service Board of Examiners at any of the following-named cities: Boston, Mass., New York, N. Y., Philadelphia, Pa., Atlanta, Ga., Cincinnati, Ohio, Chicago, Ill., St. Paul, Minn., St. Louis, Mo., New Orleans, La., Seattle, Wash., San Francisco, Cal., Honolulu, Hawaii, and San Juan, Porto Rico.

JOHN A. McILHENNY,

*President United States Civil Service Commission,
Washington, D. C.*

PEACE PRIZE CONTEST UNDER THE AUSPICES OF THE AMERICAN SCHOOL PEACE LEAGUE OPEN TO PUPILS OF ALL COUNTRIES

Two sets of prizes, to be known as the Seabury Prizes, are offered for the best essays on one of the following subjects:

1. The Opportunity and Duty of the School in the International Peace Movement. Open to seniors in the normal schools.

2. The Influence of the United States in Advancing the Cause of International Peace. Open to seniors in secondary schools.

Three prizes of seventy-five, fifty and twenty-five dollars will be given for the best essays in both sets.

This contest is open for the year 1915 to the pupils of the secondary and normal schools in all countries.

American Judges

Charles H. Judd, director, the School of Education, University of Chicago, Chicago, Illinois.

David Felmley, president, State Normal University, Normal, Illinois.

Ernest G. Hapgood, head-master, Girls' Latin School, Boston, Mass.

Mrs. Mary C. C. Bradford, State Superintendent of Instruction, Denver, Colorado.

Emory M. Wilson, principal, Central High School, Washington, D. C.

Charles S. Chapin, principal, State Normal School, Montclair, New Jersey.

John W. Wayland, Department of History and Social Science, State Normal and Industrial School for Women, Harrisonburg, Virginia.

Miss Adelaide Steele Baylor, clerk of State Board of Education, Indianapolis, Indiana.

A. J. Cloud, Deputy Superintendent of Schools, San Francisco, California.

European Judges

Henri La Fontaine, Senator of Belgium, Brussels, professor of international law, president of the International Peace Union at Berne.

Ferdinand Buisson, member of the Chamber of Deputies, Paris, honorary professor at the University of Paris, honorary director of primary education to the Minister of Public Instruction, Paris.

Kirchenrat Kroner, Stuttgart, Germany.

Emile Arnaud, president of the International League of Peace and Liberty, vice-president of the International Peace Union, president of the Educational Commission of the Universal Peace Congress, Luzarches, France.

CONTEST CLOSES MARCH 1, 1915

Conditions of the Contest

Essays must not exceed 5,000 words (a length of 3,000 words is suggested as desirable), and must be written, preferably in typewriting, on one side only of paper, 8x10 inches, with a margin of at least 1¼ inches. Manuscripts not easily legible will not be considered.

The name of the writer must not appear on the essay, which should be accompanied by a letter giving the writer's name, school, and home address, and sent to Mrs. Fannie Fern Andrews, secretary, American School Peace League, 405 Marlborough Street, Boston, Mass., not later than March 1, 1915. Essays should be mailed flat (not rolled).

The award of the prizes will be made at the annual meeting of the league in July, 1915.

Information concerning literature on the subject may be obtained from the secretary.

SUCCESSFUL CONTESTANTS IN LAST YEAR'S CONTEST

Normal School Set

First Prize—Miss Emma Feldbaum, State Normal School, Trenton, New Jersey.

Second Prize—Miss Ida L. Williamson, State Normal School, Trenton, New Jersey.

Third Prize—Mr. S. J. Skinner, State Normal School, Ypsilanti, Michigan.

Secondary School Set

First Prize—Miss Helen Mouat, Wadleigh High School, New York City.

Second Prize—Miss Elizabeth Sappenfield, High School, Evansville, Indiana.

Third Prize—Mr. Max Artur Jordan, K. Eberhard-Ludwigs-Gymnasiums, Stuttgart, Germany.

In addition to the cash prizes, Doubleday, Page and Company will send a copy of "War and Waste," by David Starr Jordan, to the three successful contestants and to the four receiving honorable mention in each set.

CATHOLIC CHARITIES IN ENGLAND

We have published elsewhere in the REVIEW, in this and the preceding issue, appeals on behalf of Catholic Charities in England. It is true that the war clouds darken the whole civilized world, its evil effects are felt in our own midst—our business is disturbed, money is timid and shrinking, our many works of development along educational and charitable lines are halting for want of support—a condition that is due largely, if not entirely, to the present disastrous war. We must, however, guard ourselves against a narrowness that would blind us to the greater needs of those that suffer more keenly and immediately from the present disturbance. It is not a question of taking sides with England against Germany. No judgment is called for as to the blame in the present instance, or on whose shoulders it falls most heavily. The fact remains that the suffering of individuals, of families and of nations is such as to stagger the imagination, and apparently it is only the beginning. But in the midst of this trouble we must remember the meaning of Christian charity and its breadth and scope.

We cannot set narrow lines to a thing that is intrinsically divine. When we attempt to confine charity and to make it stay at home, we kill it, for its spirit will only live where it is allowed the freedom and the breadth that all things divine demand. A charity that extends only to father and mother, to brother or sister, to family or parish or nation ceases to be charity, and is only a form of selfishness. If we would foster the virtue of charity in our midst we must labor to break down all narrow lines that tend to assert themselves. Parochialism is a curse when it means, not loyalty to the parish but disloyalty to Christ and to the universal Church and her needs. It is an essential part of the training of Christian youth to broaden their sympathies so that they may leap beyond national barriers and race lines; so that the need of a child of God is the all-sufficient authentication of a claim upon our feelings and upon our helpfulness. Catholics in the United States will doubtless be called upon to assist in the work of upbuilding and supporting Catholic institutions throughout the stricken area of Europe, and they will not be found wanting.

THOMAS EDWARD SHIELDS.

A PROPOSED CATHOLIC GARDEN CITY FOR ENGLAND

Father Bans, the Administrator of the Crusade of Rescue and Homes for Destitute Catholic Children in England, is a man of farseeing policy. He realizes the importance of standardization and centralization in Catholic charitable work as well as in secular business, and being, as he is, responsible for the welfare of hundreds of Catholic waifs and orphans, he hopes to eventually form a Catholic colony on the garden-city principle, where his young charges may be brought up under the most ideal conditions.

An excellent estate has already been acquired at Roydon in Essex (England), a few miles outside London, and an excellent receiving home has been built in the

city of London, to which the offices of the society are attached.

But that, unfortunately, is as far as his funds would allow him to go; and now, alas, the whole organization which has been laboriously built up during years and years of strenuous and anxious labor, is ominously threatened with disaster in consequence of the war.

Nearly a thousand little ones are in the care of this society; nearly a thousand little mouths have to be filled day by day; yet as soon as the war broke out the charitable subscriptions upon which such a work as this must necessarily depend, were immediately cut off as though the tap were shut down, and to make matters worse the creditors promptly began to clamor for early settlement of accounts.

It will indeed be a disaster if a work of such fundamental charity and urgent need should fail at such a time. The Catholics of England are bestirring themselves to do their utmost for this favorite charity, but the need is heavy and urgent, and it is a question whether they will be strong enough to lift it at this time when their country is involved in the tragedy of war.

Under these circumstances they are beckoning to their partners in the other ship. They are looking eagerly to their fellow-Catholics of the English-speaking world over the seas to help them keep afloat this splendid work of charity which is tending the young souls and bodies of nearly a thousand boys and girls; to help them keep it alive till the war cloud has passed and it is able to once again maintain itself upon the subscriptions of the Catholics of Great Britain.

It will be a tragedy if these thousand boys and girls rescued from the haunts of poverty and sin and degradation should have to be discarded in this hour of national peril, it would be dreadful to think of young Catholics being allowed to slip right through the meshes of

the net of Peter—and all for want of a little temporary help while the war lasts.

A dollar bill will keep one of these youngsters in food for one week if sent to Father Collins, 48 Compton St., London, W. C. England.

AMBROSE WILLIS.

ST. HUGH'S

[*The Substance of a Lecture Delivered by M. René Bazin, of the French Academy, in Paris, on May 23rd, 1914.*]

We sometimes complain of the multiplicity of charitable works. We say we are over-appealed to and pestered. I have, in fact, said it myself. But I do not think that any one of us, you or I, have ever really believed it. That is why you are going to interest yourselves, I am sure, in an English charitable work. You are going to show that charity has in it something of the infinite. That, like water from a well, it is never so pure, so fresh, as when you draw it every day. That there is no pity unfelt, no tenderness unshown, no foreign tongue uncomprehended when it appeals for help, by the Catholic heart.

I have said that you are going to interest yourselves in an English charitable work. In that work you will indeed see reflected your own soul, as it has been moulded by all the lessons of mercy. Here is the same generosity, the same brilliant intrepidity, the same understanding of the essential factor in education—family life. In one of the printed papers which describe the work of St. Hugh's, I find these lines, written by Mr. Norman Potter. Writing of himself in the third person, and telling us how in 1899, while living in the slums of London, he was led to devote himself to social work, he says: "He came to see that the fundamental evils of our social system in England sprang, to a large extent, from the lack of parental control, from the failure of parents to realize their responsibilities; and from the inevitable result of

these things—utter decay of home and family life. Normal family life, therefore, where it could possibly be had, would be the best method in child rescue. Thus alone could one 'consider each child as an individual, and study his habits, tastes, characteristics, and antecedents,' and 'give full development to his individuality.' And so it came about that, finding among the many boys who came under his influence from time to time, some who had no parents at all to claim them, and others whose lot was worse—those whose one hope of betterment seemed to be entire separation from such parents as they had—the founder of St. Hugh's himself completely adopted a certain number who were young enough to forget old surroundings, and, making them his own sons, devoted himself to their upbringing and education."

And who is this founder? An Oxford man who, looking forward to a career like that of so many others of his class, saw around him such a depth of misery, that he could no longer take thought for himself, or for the possibilities of a lucrative or brilliant future, but resolved to consecrate to the service of the poor the labor and the dreams that youth devotes to the pursuit of fortune and of fame. I have had in my hands a letter from a Religious—an Assumptionist—one of those French Nuns whom England welcomes to her soil. She writes to one of her sisters in France, to tell of Mr. Norman Potter's visit to Paris, and the object of his work at St. Hugh's. I will quote a passage from this letter—as vivid and eager as a Frenchwoman's letter would be:

"I wonder if you have ever heard of Norman Potter? I will tell you in a few words who he is, what he does, and how you can help him. He is a layman and a convert. As soon as he had left Oxford he began with some friends a work in London for the rescue of poor boys, orphaned or left stranded in life in some other way. You may imagine that there was no lack of clients. The work was supported by the Anglicans, who are rich, and it prospered greatly, when the founder's eyes were opened

to the truth of the Catholic Faith. He was so devoted to his boys, and you may imagine what a conflict there was between heart and conscience in one so noble-minded. He knew very well that if he withdrew from the work it would very likely fall to pieces; or if he remodeled it on a Catholic basis it would have to face poverty. Nevertheless, he did not hesitate; he called his boys together and told them that he was going to become a Catholic. Soon, by the goodness of God, many followed him in his conversion. Many of the boys, of an age to judge, having made their submission, others having been allowed by those previously responsible for them to do so, and others having been withdrawn, the work soon became a Catholic one. Since that time Mr. Potter's work has grown; he has founded several houses, some like St. Vincent's Cripples Home, having now become independent works, others like St. Gerard's Home continuing under him their work, which is, in his own words, 'to turn out good Catholics and good men.' At St. Hugh's he brings up his boys, for whose future he has made himself specially responsible. They simply worship him, and know no other father. You cannot imagine how appealing are the simple stories, charged with a profound emotion, told by this large-hearted man. No romance, no drama, is worth so much as a little piece of human life, studied at first-hand, with the heart of a Christian, as Norman Potter has studied it. I have heard him tell these stories many a time, and always with the same interest. As time has passed, his work has grown; but its expenses are heavy and it is very poor."

I can bring you further evidence—my own. Last April I was in London, and on Easter Monday I went to see Mr. Potter in the midst of his boys. It was a good way out in the suburbs of that enormous city, beyond the right bank of the Thames. We crossed the river a good way up, where we saw no longer its magnificent embankments or the one beautiful thing that Parliamentary institutions have produced—I mean the Palace of Westminster—but wharves built on piles, river-steps covered

with slime, warehouses and barges stuck in the mud, till at last a broad road opened out before us. It was King's Avenue, bordered on either side by fine trees and large detached houses, each with its lawn in front and large garden behind, once a well-to-do suburb, but now out of fashion. Charity has been able to profit by this fact, and here Mr. Potter has two large houses adjoining each other. The first, St. Gerard's, takes forty boys. Receiving me at the door of the second, Mr. Potter explains that those are not his adopted boys. "I bring them up and provide for them, but I cannot live the family life with all. These are my sons." Some fifteen to twenty boys and youths are around him (there are others not at present at home), not drawn up in line, but grouped informally. He presents them to me. They wear no uniform, unless the universal Eton collar of the English boy can be considered as such. I pay a visit to the chapel, one of the large rooms of the house, and to the bedrooms (all the windows open, be it noted), with their many photographs and pictures, and the objects of piety that each hangs at the end of his bed. The life in the house is comfortable without luxury. One of the printed papers of St. Hugh's describes it very happily: "The younger boys go to school, the elder to their business, and all assemble at home for the evening meal. We go to church all together, but on week days very frequently hear Mass in our own chapel. For our maintenance we have no assured means apart from what our friends send us but the small salaries the few elder ones earn. We trust entirely in Providence, and in the charity which God is pleased to awake in the hearts of our friends. From the first day God has not failed us, though we have often had to pray one day for the bread of the next. 'No prayer, no bread,' has been our constant motto."

I lunched with the family, at the long table in its dining room, at which Mr. Potter presided. One of the

boys said the Grace before the meal, the other the Thanksgiving after. The menu, which will not be without interest, was as follows: roast mutton accompanied by the baked pudding known as "Yorkshire," potatoes and cauliflowers, followed by stewed fruit and custard. The boys immediately around me spoke French, some of them extremely well. I looked at their clear, fresh and friendly faces, and saw there none of the depression, the unquietness, that come from the vicissitudes of poverty. Mr. Potter has several undertakings in London, but, as I have said, St. Hugh's is the work of his choice. These boys, who come from any place where suffering is found, will always have a roof, and at any moment of their future will feel that they can come "home." You can see the feeling of it in their eyes. On the day I was at St. Hugh's I noticed a visitor sitting near the other end of the table, silent, absorbed, with shorn hair. "Who is that?" I asked. "Oh!" replied the boy next to me, "that is an Anglican monk. He was received into the Church a fortnight ago and has nowhere to go yet. Meanwhile he is on a visit to us." Such are the answers charity gives.

Ladies and gentlemen, I have often thought over those words sung by the angels on Christmas night—"Peace on earth to men of wood-will." I have found that these men are not too many—men, I mean, who seek the truth with the firm resolution to follow it once they have perceived it. Truth leads us so far afield! To find it, we must begin by leaving behind so many things, so many people! Our imagination exaggerates the number. And the road is a hard one to start upon. It needs something of heroism, and peace is the reward only of the brave—of men and women who have accepted suffering for the sake of the one blessing that is incomparable. No tragedy is nobler than this. Think of those works of Thureau-Dangin, which describe Newman's conversion, its discouragements, its haltings, its new starts. However

highly one may value the other works of this historian, it is here that he is at his best—in this sacred drama which he portrays from beginning to end with equal and unfailing reverence and affection for the great Englishman. We have just been reading, too, Mgr. Hugh Benson's "Confessions of a Convert." Like myself, you have followed, I am sure, with admiring wonder that long conflict in the heart of an Anglican clergyman attracted by the beauty of the Catholic Church, but filled with anguish at the thought of separation from so many souls upright and loving, yet in the end becoming a Catholic, and still guarding in the depths of his heart memories so touching of friends of former days who can no longer feel with him. All roads are plain today, or may be, save this one. Distance has ceased to frighten us, save here, where it has something of infinity about it. That is why we have, with Mr. Norman Potter, something better than an "entente cordiale"—an "entente respectueuse." We are happy in welcoming him here. We will help him with his boys. We will become supporters of the work of St. Hugh's. We hope that when he returns home he will be able to tell his fellow-countrymen that he has found in Paris, in our midst, the finest sympathy—that which our countrymen call, in a phrase, as true as it is delightful, the "Friendship of France."

All communications should be addressed to Norman F. Potter, Esq., St. Hugh's House, 129 King's Avenue, Clapham Park, London, S. W.

ENGLISH-SPEAKING MISSIONERS NEEDED IN THE FAR EAST*

The English language—there is no denying the fact—has rapidly become the commercial language of the East. From Singapore on the Malay Peninsula as far as the Behring Strait, all along the Chinese coast, in

*Father Hofgartner, the writer, is a Mill Hill Missionary, who recently passed through this country on his return from Europe to his mission in Borneo.

Japan, and in the Philippines since they have passed under the dominion of the Stars and Stripes.

English is the language of the merchant, the traveler and the college teacher. It goes along with commerce and education. The leading newspapers of Singapore, Hongkong and Shanghai appear in English. China is fast opening her seaports to the world's commerce, and the medium of communication is the English tongue. In colleges aspiring to give higher education, English is taught, and it is taken up by the Japanese and Chinese students in preference to any other foreign tongue, for they fully realize its advantage in their lives.

The English-speaking countries, England and America, are, in the eyes of the Chinese and Japanese, the most enterprising and prosperous nations in the world. What makes a deep impression on the Eastern people is the show of political power—the cruisers crossing their seas, the large fleets of commercial vessels, the grand depots and warehouses in their seaports. All these things weigh heavily in the scales of materialistic, worldly-minded pagans.

Now England, America and Germany are considered by the Far-Easterners to be essentially Protestant countries, where the Catholic religion has gained no footing and has few adherents. Working among the Chinese immigrants of Borneo, I had ample opportunity to testify to the truth of this statement. My neighbor, the Protestant minister, used to tell our Catholics that I was a Frenchman. Now, the mere fact of being a Frenchman would be no slight on my character, nor would I be ashamed of being one if that were the case, for no one can choose his own birthplace. But when I told them that I was a German, they argued, "Well, then you are not a Catholic priest." They disbelieved me until they were informed by higher authority that I was a Catholic priest, in spite of being a German into the bargain.

How this preposterous idea came to take root I do

not know, but there it is. The common denomination of our Catholic religion is "*the French religion*." No doubt the noble sons of France *did and still do* most for the spread of the Faith in Eastern Asia. And it is of no use to tell our people that there are twenty-four million Catholics in Germany, two and a half million in England and nearly sixteen million in the United States. They ask, "Where are they?" And certain it is that these countries are not represented in the Far East, according to their numerical strength at home. The missionaries from England or the States you can almost count on your fingers.

Some will answer: "We want every man in his own country; the shirt is nearer the skin than the coat." But our Lord said: "Give and it shall be given unto you," and this maxim holds good also in regard to vocations to the priesthood. *Omnia co-operantur!* Catholic missions will be a success only if all cooperate. As the state takes a lively interest in its colonies, in like manner we should be interested in the Catholic mission colonies across the sea.

Catholic foreign missions are no mere appendage to our parish and home missions but part and parcel of the life of the Catholic Church, which is true to the command of her Divine Founder: "Go forth into the whole world." As the light must shine in order to make the seed grow and develop into plant and flower, so the Church must extend and develop the wide world over. This happy result will only be brought about if the united Catholic forces at home stand behind the foreign missions, praying, helping, and making sacrifices for them.

Now, thanks be to God, better things are in store for us. We have seen the birth of a Foreign Mission College on American soil, at Maryknoll, Ossining, New York. Let us pray that the Holy Spirit may awaken vocations from the Atlantic to the Pacific among young men who will worthily represent the great Catholic Church of America in Far-Eastern Asia.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The academic year of 1914-15 was formally opened at the Catholic University on Sunday, October 4, with solemn High Mass, celebrated by the Rt. Rev. Rector. The members of the teaching staff attired in their academic robes, and as many of the students as could be accommodated in the chapel of Gibbons Hall, assisted at the ceremony. The profession of faith by all of the professors and instructors was unusually impressive. The Rt. Rev. Rector welcomed the students and delivered the sermon.

The teaching staff of the University has been augmented this year by the acquisition of the following new instructors: Rev. Peter Guilday, Ph. D. (Louvain, 1914), Instructor in Ecclesiastical History; Rev. Filippo Bernardini, J. U. D. (Roman University, 1912), Instructor in Canon Law; Mr. Harry E. McCausland, B. S. (University of Pennsylvania, 1914), Instructor in Civil Engineering; Mr. George J. Brilmyer, B. S. (Alma College, 1913), Instructor in Biology; Mr. Frank X. Burda, B. S. (Catholic University, 1914), Instructor in Physics; Mr. Frank Butt, B. S. (Catholic University, 1912), Instructor in Electrical Engineering; Mr. Albert Maillard, B. S. (Catholic University, 1914), Instructor in Electrical Engineering; Mr. Francis S. Cosgrove, Instructor in Chemistry; Mr. John J. Burke, LL.B. (Catholic University, 1914), Instructor in Law; Mr. Leo Behrendt, Instructor in German.

The announcement has been made that the Ancient Order of Hibernians in their recent convention held in Norfolk decided to establish ten fellowships at the University in place of the scholarships which they have maintained. These fellowships which are worth \$500 each, and may be held by an ecclesiastic or layman who has finished his undergraduate studies and can devote three years to the study of Irish literature and antiquities with a view to obtaining the doctorate in philosophy.

REORGANIZATION OF YOUNG MEN'S UNION

The Catholic Young Men's National Union met in annual convention in Baltimore on September 26 and 27. One of the

important transactions of the meeting was the adoption of the resolution to reorganize the Union into an association of Catholic young men instead of the present arrangement which actually makes the Union an aggregation of Catholic clubs. It was understood, however, that the clubs which are affected by the new arrangement will retain their autonomy and cooperate with the Union; their individual members will simply become associates of the larger and national organization.

The Catholic Amateur League's report showed this to be the most successful year since its inception. In nearly all the cities where the Union has affiliations the league had athletic meets for the parochial schoolboys.

The following resolutions were adopted:

The Catholic Young Men's National Union, in the thirty-ninth annual convention assembled in the city of Baltimore, September 26 and 27, renews its unswerving devotion to the One Holy Apostolic Catholic Church and its loyalty to these United States of America.

We mourn with the nations the loss of the gentle, faithful parish priest of the world, Pius X., of happy memory, and we greet in filial and loving reverence Our Holy Father Benedict XV.

In eager obedience to our Bishops and in happy accord with the proclamation of the President of these United States we unite in praying to the God of Nations for peace throughout the world and for the lasting fruits of just peace and prosperity and contentment of the people.

We deplore the seeming inability of this Federal Government, despite its Christian tone, which we gladly praise, to prevent the use of the mails for the purpose of the bitter propaganda now being hopelessly but maliciously waged against the religion of 16,000,000 of Catholics. We regret that we must see our Government fall below the standards of neighbor Governments.

We resolve that our delegates to the Federation of Catholic Societies urge upon that body the claims of this National Union as approved by the Plenary Council of Baltimore, and seek the co-operation of the Bishops to the definite end that the

interests of this union of the Catholic young men of America be entrusted to the care of a priest in every diocese.

THE REV. JOSEPH M. CORRIGAN, D. D.
MICHAEL J. SLATTERY,
F. R. GOLDERMAN,

Committee.

The office of the spiritual director of the Union was accepted by the Right Rev. Bishop Shahan, Rector of the Catholic University of America. Michael J. Slattery, of Philadelphia, was elected President; M. F. Fitzpatrick, of Baltimore, first Vice-President; F. R. Golderman, of Wilmington, Del., second Vice-President; S. H. Hauck, of Philadelphia, Secretary; Harry R. Murray, Philadelphia, Treasurer; Executive Committee, the Rev. Joseph M. Corrigan, D. D., Philadelphia; William Gallagher, Detroit; C. A. McAteer, Wilmington; C. L. Lauer, Pittsburgh; J. P. Carroll, Philadelphia; C. A. Connelly, Trenton; W. C. Sullivan, Washington; David Bryant, Baltimore; William H. Webber, Philadelphia; Joseph Maesch, Philadelphia.

CONSECRATION OF RT. REV. MGR. THOMAS J. SHAHAN.

Monsignor Thomas J. Shahan, Rector of the Catholic University, will be consecrated Titular Bishop of Germanicopolis in Baltimore Cathedral, Sunday, November 15, by Cardinal Gibbons. The assistant consecrators will be Bishop Nilan, of Hartford, and Bishop O'Connell, of Richmond. The sermon will be preached by Monsignor Duggan, Vicar-General of the Hartford diocese. The titular see of Germanicopolis is in Asia Minor, in the mountainous province of Iscuria, and like many of the titular sees is now a poor village of a few thousand inhabitants. It is of interest to the Catholics of the United States, having been successfully held by Bishop Mullen, of Erie, and Bishop Koudelka, of Superior.

Monsignor Shahan was born in Manchester, N. H., in 1857, and received his early education in the public schools of Millbury, Mass., and at Montreal College. He was a student of the American College, Rome, from 1878 to 1882, in which year he was ordained a priest for the diocese of Hartford, obtained at the Propaganda the doctorate in theology, and was soon

made chancellor and secretary of his diocese. In 1889 he joined the staff of the Catholic University of America, then being organized by Bishop Keane, and after three years of historical studies at Berlin, Paris, and Rome, returned to Washington to occupy the Eugene Kelly Chair of Ecclesiastical History. This post he occupied for eighteen years, and meantime founded the Catholic University Bulletin, which he edited for ten years, besides contributing to several reviews. He is one of the five editors of the Catholic Encyclopedia, and is President of the Catholic Educational Association and of the National Conference of Catholic Charities, also National Chaplain of the Young Men's Catholic Union. He is a member of the Board of Judges for the Hall of Fame, New York City.

In 1909 he became Rector of the Catholic University, and was made a Domestic Prelate of the papal court. He has written several works, "The Blessed Virgin in the Catacombs," "The Beginnings of Christianity," "The Middle Ages," "Saint Patrick in History," "The House of God," and other addresses and studies. He also translated from the German Bardenhewer's important work on the early fathers of the Christian church. Within the last five years Monsignor Shahan has seen the University take on a considerable growth. Four large and noble edifices have arisen, the Cardinal Gibbons Memorial Hall, the Dining Hall and Graduate Hall, the Engineering Building, and the Chemical Laboratory, now in process of construction. Additional land has been purchased and the Summer School for our Teaching Sisters and the Catholic Sisters College have been called into successful life. The student body of the University has also grown in numbers, registering this year nearly seven hundred, of whom over four hundred are lay students, while the professional body has grown from twenty-eight to eighty teachers. If this proportion of growth be kept up in the near future, the University will realize, while they yet live, some of the great hopes of its original projectors and supporters. One of the last works of Monsignor Shahan is the National Shrine of the Immaculate Conception, a new and splendid church for the University, which it is hoped to build with the aid of the Catholic women of the United States, and for which shortly before his death Pius the Tenth gave to Cardinal Gibbons a substantial contribution, besides a beautiful Ap-

ostolic Letter printed in the last issue of the *Salve Regina*, the modest little Bulletin in honor of Our Blessed Mother by which Monsignor Shahan makes known the progress of the monument in favor of the National Shrine.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The Third Biennial Meeting of the National Conference of Catholic Charities was held at the Catholic University of America, Washington, September 20, 21, 22, and 23. Twenty-four States, or 53 cities were represented among the 440 delegates. Their enthusiasm and earnestness were extraordinary. The success of the meeting exceeded expectations in every way. The program that was actually presented held the awakened attention of the delegates throughout the entire Conference. Rt. Reverend Bishop-elect Thomas J. Shahan sang the Solemn Opening Mass, and the Sermon was preached by the Right Reverend Charles Warren Currier, of Matanzas. There were four General Meetings of all delegates, and each of the four committees of the Conference held two sessions each. The committees were as follows: Families, Sick and Defectives, Children, Social and Civic Activities.

It is too early to attempt any review of the papers or any summary of the views that were expressed or endorsed by general acceptance. The delegates were unanimous in their cordial appreciation of the high quality of the papers presented and of the thorough-going and earnest character of the informal discussions. Not until the report of the entire conference appears will it be possible to make any estimate of the place which this year's session will take in the development of the national consciousness of our charities.

The women delegates present at the Conference held four special meetings to consider problems in connection with the Protection of Young Girls. The work of organizing a national committee was entrusted to Mrs. L. Z. Meder of Chicago.

The following officers were elected by the National Conference to serve during the years 1915-1916: Honorary President, His Eminence, James Cardinal Gibbons; President, Rt. Rev. Thomas J. Shahan, D. D.; Vice-Presidents, Rev. Francis J. O'Hara, Brooklyn, N. Y.; Mrs. W. F. O'Toole, St. Paul, Minn.;

James F. Kennedy, Chicago, Ill.; James McMurry, Boston, Mass.; Mr. J. McGowan, Indianapolis, Ind.; Mrs. Edward Mandel, New York City; Treasurer, William H. DeLacy; Secretary, Rev. Dr. William J. Kerby, Washington, D. C.; Assistant Secretaries: T. Foley Hisky, Baltimore, Md.; B. A. Seymour, Detroit, Mich.; Mrs. Thos. J. Burns, Chicago; Executive Committee: Edmond J. Butler, New York City; Rev. J. J. Butler, St. Louis; Mrs. Thomas Beattie, Wheeling, W. Va.; Mrs. Henry Clark, Jacksonville, Fla.; Rev. Thomas Devlin, Pittsburgh; John A. Doyle, Louisville, Ky.; Mrs. L. Z. Meder, Chicago; M. P. Mooney, Cleveland; Dr. Chas. O'Donovan, Baltimore, Md.; Rev. E. V. O'Hara, Portland, Ore.; Rev. M. J. Scanlan, Boston, Mass.; Jack J. Spalding, Atlanta, Ga.; William E. Walsh, Cumberland, Md.; Rev. Francis X. Wastl, Philadelphia, Pa.; Katherine R. Williams, Milwaukee, Wis. The other committees will be announced when the President completes his nominations.

RESOLUTIONS OF FEDERATED CATHOLIC SOCIETIES

At the convention of the American Federation of Catholic Societies at Baltimore, Md., on September 29, the following resolutions were adopted:

Religious Section—Preamble

The delegates of the American Federation of Catholic Societies in the thirteenth annual convention assembled proclaim their unswerving faith in the doctrines taught by the Holy Catholic Church, their devoted adherence to her Sacramental system of sacrifice and especially their love for the great Christian mystery, the Holy Sacrifice of the Mass, their unquestioning obedience to ecclesiastical authority as the one established by Christ Himself in the Church which He founded.

While wishing all men the comfort and the strength of the full possession of the truth, they feel compelled to reprobate every teaching opposed to the Church's doctrine and every movement actuated by a spirit diverse from the lofty standards of morality promulgated by the Catholic Church. They esteem as the supremest of all privileges their membership in the Church of Christ, because they know that by this very fact they are the inheritors of Divine truth, the participators in

Divine mysteries and by simple obedience the children to whom Christ promised the Kingdom of Heaven. They proclaim anew this child-like obedience to their parish priest, to their Bishop, and to the Vicar of Christ on earth. Still bowed in deep sorrow for the death of Pius X., whose saintly life has been and will ever be an inspiration to the world, they pledge their un-failing loyalty and close attachment to Benedict XV., now gloriously reigning, who will ever find in them intrepid champions of the Church's cause and staunch defenders of her rights and liberties.

From the very beginning of his reign they pledge to him their strong support in every effort he may make to secure for himself that measure of independence which he deems necessary for the free exercise of his world-wide spiritual jurisdiction.

Mexico

We denounce the outrages perpetrated against Bishops, priests and Religious men and women in Mexico. Thousands have been robbed, tortured, exiled, and in many instances brutally murdered—and some of these were American citizens. Religious women, whose lives have been consecrated to the practice of every form of Christian charity were subjected to what is worse than death, to the brutal lust of an inhuman soldiery.

We protest against the unexplainable silence of our public press concerning these well authorized outrages. This mighty power for the formation of public sentiment and opinion has often made appeals even in the case of individuals, as for instance, the Russian Jew, Beiliss, or Miss Stone, the Protestant missionary, who was held in captivity by Turkish bandits. The Mexican outrages have, thus far, been scarcely mentioned by the press.

In the name of sacred religion which has been ruthlessly attacked; in the name of pure womanhood, which has been shamefully outraged; in the name of humanity whose fundamental rights have been violated; in the name of Christian civilization, which being supplanted by a rule of rapine, lust and murder, we most earnestly appeal to our government at

Washington to do its utmost towards stopping this inhuman persecution of just men and women in Mexico.

By reasons of the Monroe Doctrine the civilized nations of the world look to the United States of America to exercise its great power for the preservation and maintenance of the fundamental rights of mankind on the American Continent.

We, therefore, most earnestly urge upon the President of the United States not to recognize in Mexico any government which does not effectively guarantee civil and religious liberty in the true sense of the word.

Home and Foreign Missions

We urge upon all Catholics the duty of generously supporting our Home and Foreign Missions, represented by the Catholic Church Extension Society, the Society for the Propagation of the Faith, and other societies with similar aims.

We are most solicitous of the religious and industrial training of the colored millions of our country, and we heartily commend to the federated societies the Catholic Board for Work Among the Colored People.

The Society for the Preservation of Faith Among Indian Children, and the Marquette League, have our cordial support. The sad story of the wrongs done to Indians, and the glorious record of our missionaries among the Indian tribes since the discovery of the continent should inspire us to foster and extend the work of Catholic education among them, and to see to it that no action nor agency under any pretext shall deprive them of the glorious heritage bequeathed to them by the Black Gown.

Deaf and Dumb

Whereas 20,000 and more Catholic deaf and dumb are exposed to the greatest danger as regards faith and morals, because they are, as a rule, deprived of the benefits of Catholic schools and missions, we urge the A. F. of C. S. to lend a helping hand to these silent children of the Church in securing for them religious and educational advantages enjoyed by normal children.

Forbidden and Doubtful Societies

We seriously caution and exhort our Catholic men to avoid the plague of membership in secret societies forbidden by the Church and to beware of all other doubtful or dangerous associations, and we recommend to them the excellent Catholic organizations affiliated with the A. F. of C. S. wherein they may participate in the benefits of union and fraternal aid, insurance and other beneficial features without incurring the evils which beset the forbidden or doubtful associations.

Religious Care for Prisoners

We recomemnd that the State, diocesan, county and local federations exert their influence for the religious care of prisoners and for the humane treatment of all inmates of State, penal and charitable institutions.

The Catholic Press

Whereas the Catholic Press is a most efficacious instrument for accomplishing the end, which the Federation of Catholic Societies have in view, we most respectfully ask the Bishops and priests to urge upon the people the vital importance of supporting our papers, and we recommend that the various State, county and city Federations of Catholic Societies form press committees to put before the people of their community the claims of the diocesan and local Catholic press upon their good-will and allegiance, with the object of promoting in all ways the Apostolate of the Press.

Juvenile Associations

We earnestly deplore that a great number of our Catholic young men and women are being drawn into the non-Catholic societies called the Y. M. C. A. and the Y. W. C. A., by the material advantages held out by these organizations, although Catholics are expressly excluded from any share in the government of these bodies. We, therefore, recommend to our zealous pastors and others to endeavor by the establishment and promotion of sodalities of young men and women and of other Catholic organizations, such as gymnasium clubs, etc., to provide for our Catholic young people, not only spiritual goods,

but even the material advantages held out to them by the Y. M. C. A. and similar non-Catholic societies.

Scurrilous and Obscene Papers

Whereas, despite the continued protests of decent men of different creeds the privilege of the mails is still extended to obscene and scurrilous papers, injurious to the rights of conscience as guaranteed by the Constitution, and destructive of sound morality, and whereas a simultaneous protest has already been organized by the Catholic press, we urge that the Federation of Catholic Societies, in support of this protest, request its members to write at once to their respective Senators and Congressmen drawing their attention to this abuse of the mails.

The federation exhorts all thinking men to help in the crusade against immoral plays by refusing to patronize the theaters which are guilty of presenting or allowing plays which fall below the standard of Christian decency by appealing to the baser instincts of human nature. It heartily indorses the movement inaugurated in New York of publishing a "White List" of plays which decent people may attend. It urges all its members to help along this wise method of action by signing the promise cards of the Catholic Theater Movement, by making constant use of the white list of plays issued by the organization and by discouraging the use of plays by Catholic societies which are not listed in the Official Catholic Bulletin.

Lay Apostolate

We express our full sympathy with and cordial encouragement of the movement for the Lay Apostolate of Corporal and Spiritual works of mercy among the sodalists of the Blessed Virgin both of men and of women. We wish this movement a full and constant measure of success and bespeak for it the co-operation of all our Catholic people.

Educational Section—The Right to a Catholic Education

The Catholic child has a right to a Catholic education. To violate this right is an injustice and an overthrow of the claim springing from baptism and membership in the Catholic Church.

We again urge upon parents and guardians of children the sacred duty of sending them to Catholic schools and of providing them with a thorough Catholic training.

Catholic Educational System

We rejoice at the marked progress made by the Catholic schools in the country and at the constant growth of a clear and well defined Catholic educational system based upon sound pedagogical principles and in perfect harmony with the teaching of the Church.

High Schools, Etc

We note with satisfaction the multiplication of Catholic high schools, academies and colleges, the ever increasing attendance of these institutions, and give our heartiest encouragement to the whole Catholic educational movement.

Night Classes

We commend the movement inaugurated by the Young Men's Catholic Association of Boston to establish night classes, to prepare applicants for civil service examinations, as also to teach the higher college branches. We trust that this work will be taken up in all sections of the country, as its inevitable result must be to diminish among Catholics the pernicious influence and activity of the Y. M. C. A.

State Support

The fundamental dictate of justice "to everyone what belongs to him" renders it imperative that the State should begin to give equal recognition and support to all schools that are doing equal work in promoting an intelligent and honest citizenship.

Catholic Books and Public Libraries

The work of State and county federations in getting public libraries to put upon their shelves Catholic books is deserving of every encouragement. We heartily commend every effort made to encourage people to read Catholic books, papers and magazines. As a practical step in this direction, we give our warmest indorsement to the formation of Catholic reading

clubs, to the Catholic summer schools throughout the country and to the efforts of those who, with much labor have taken the trouble to compute a list of Catholic books in several libraries in the country.

Once the Catholics become readers of their own history as a people, and begin to understand the mighty part they have played in the history of the world, and the great tasks which their Divine vocation places before them, the future is safeguarded.

The Teaching of Sex Hygiene

We rejoice at the collapse of the movement to teach sex hygiene to children of the public schools. It is another dangerous fad rejected by the American people and we rejoice in its abandonment.

Freedom of Education

We pledge our resistance to every attempt made to centralize all our educational agencies into a monopoly, whether made by the State or by private corporations or by individuals. We are a people in these United States of different religious beliefs and no single system of religious education can please all. Catholics are standing a double burden of taxation already, and to increase this load by establishing a great federal university to the teachings of which they could not subscribe, would be tantamount to tyranny. Religious liberty without freedom of education is a mere pretense.

Graduation Exercises in Denominational Churches

We are opposed to the practice of holding the graduating exercises in denominational churches.

Abolition of Religious Tests

We condemn the practise of teachers' agencies, banks and other institutions of requiring on the blanks, which they issue to applicants for employment, a declaration of their religious belief.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

Handbook of Opportunities for Vocational Training in Boston,
Compiled by Committee on Opportunity for Vocational
Training, Boston, Women's Municipal League, 1913; pp.
ix + 301.

This book was prepared under the direction of the Women's Municipal League of Boston, edited by Thomas C. McCracken, and has a foreword by David Snedden, Commissioner of Education for Massachusetts. It constitutes one more evidence of the splendid work in many directions which is being successfully accomplished by the Women's Municipal League of Boston. There are opportunities in many of our cities which are not appreciated or utilized from the simple fact that they are not known by those who stand most in need of help. This valuable handbook will render a great service to the young men and women of Boston who have had limited educational opportunities but who have ambition to improve themselves and increase their social and economic efficiency through adequate training. It is to be hoped that the good example set by the Women's Municipal League of Boston will stimulate others in many of our cities to render a similar service to their communities. The present volume will, accordingly, not be confined in its usefulness to Boston, but may well serve as a model for others who are endeavoring to work along similar lines. The book should be in the school library, it should be within the reach of social workers everywhere, and within the reach of the young men and women of Boston.

It has been the experience of most of us that instruction along vocational lines is endowed with an immeasurably greater efficiency after the pupil has gained a knowledge of the difficulties to be overcome and the ends to be achieved through actual work in a given field. The normal school pupil who is fresh from the high school without any of the actual work of teaching does, indeed, profit to some extent by the professional instruction imparted, but the teacher who returns to the same school after two or three years in teaching takes away from the classroom far more that will be of value in her subsequent work. This is equally true in all other lines of

practical work. Experience along vocational lines is the real laboratory, and theoretical instruction and laboratory practice are interwoven in so many ways that the one cannot be profitably pursued without the other. A theoretical training in music that is entirely anterior to practice has a very questionable value in the making of a musician. Along all lines the old axiom still holds, *fabricando fit faber*. Where circumstances permit, the best interests of many of our young men and women demand that the school days, prior to the fourteenth year at least, should be devoted to liberal subjects, to broadening the view and opening up channels of communication with the treasures of their social inheritance. They need vocational training, of course, for industrial efficiency, but where an elementary education is all that can be afforded before a beginning must be made in bread-winning, the vocational training might well be deferred and carried on outside of working hours. The present Handbook will be of great assistance along these lines.

THOMAS EDWARD SHIELDS.

Bodily Health and Spiritual Vigor, by William J. Lockington, S. J. Longmans, Green & Co., London, 1913: pp. x+128.

Considerable attention and study are being given at the present time to the important topic of hygiene. This is as it should be, for the demands of our present mode of living, especially here in America, are as intense as they are complex. The modern college, with its academic, social and athletic demands, is but one of the many examples that might be given illustrative of the strain and intense pressure of modern life. To deny that not a little good will result from the work of those interested along these lines is to merit slight regard for such one-sided views. Indeed, it is already patent that in a great many cases the physical good which it seeks and intends has been accomplished to such an extent that the movement has a lawful claim to the sincere support of all serious-minded men.

Why, then, if these facts are true, has the hygienic movement encountered such sharp attacks and poignant rebuffs and that from those whose lives are devoted to the important task of

character formation? The reason is simply this: in a great many instances the end toward which these attempts should be directed has not been rightly conceived. Man has not been created to perfect his animal nature, his physical life, as an end in itself. He has been placed here solely for the purpose of realizing his ultimate destiny. In order that this may be attained, it is incumbent on man that he employ in the most efficient manner all the powers and means bestowed upon him by his Creator. Whence it is evident that those who make physical improvement the object of Man's highest interest, his ideal of complete living, fail to enlist the support of those who hold, and rightly so, the physical to be but the handmaid of the psychical or spiritual in man.

In the volume before us Father Lockington has been very careful to keep this principle intact and the axis, around which all that he so aptly states and suggests, converges. His popular and easy style has been the means of emphasizing for his readers his purpose, "to point out the evil effects consequent upon the neglect of the body, the house wherein the tenant soul must work; to show the obligation that exists of taking a rational care of the body and to furnish a practical method of keeping it in good order," that it may contribute its share in the task of attaining the individual's final end.

The author would have added to the effectiveness and utility of the volume if he had arranged his method of presentation somewhat differently. In our opinion, his message would have appealed with greater force and vigor to that wider audience, "to the teachers and preachers who labor so heroically in the vineyard and whose work is often hampered by ill-health," if the present chapter four, "The Necessity of Bodily Training," had been employed as an introductory chapter and the present chapters I and II follow chapter III as examples of how the spirit of the Church toward bodily training has found its concrete embodiment and expression in such notable types as St. Ignatius and St. Teresa.

The omission of references, for instance, see page 41, or 45, has weakened the volume as a handbook for those whose aim it is to bring out the true Catholic ideal of eugenics, viz., to

do as Father Lockington says on page 81 of this volume, "to care well for the body—then correct it not in a manner calculated to incapacitate it, but so that it will do its work aright."

LEO L. MCVAY.

From the Sepulchre to the Throne, by Madame Cecilia. Benziger Brothers, New York, 1914: pp. xv+427.

This is not the first contribution of the already well-known authoress to the department of English ascetical literature. Her name and her works are among the foremost in the field of devotional and scriptural writings. Her fame is a sufficient guarantee of the solidity, clearness and beauty of thought that characterize this her latest volume.

That her object, namely, "to provide a book for spiritual readings or meditations for Eastertide," has been realized, a perusal of the volume will patently show. In this sequel to her comparatively recent volume, "Looking on Jesus, the Lamb of God," Madame Cecilia leads the reader with loving carefulness and proper direction through those mysterious incidents which occurred during the Risen life of Our Blessed Redeemer. Through the persuasiveness of her treatment of each of these sacred subjects, the authoress has been successful in bringing home the truth and its message to the reader in a manner that is as practical as it is scholarly.

The résumé of each chapter in the form of an outline for meditation which, as the writer says in her preface, "must be taken or left at each person's discretion," will undoubtedly appeal to "the Christian who walks in *terra deserta* and to the novice in the science of the Saints." Youthful seminarists and those recently ordained will find this appeal to mental prayer attractive and forceable. This form of presentation, viz., the one that calls upon personal and internal motives will be most effective in building up and strengthening," "the spontaneous outpourings of the soul," to Its Creator, Preserver and Future Judge.

The material aspects of the volume are perfectly satisfactory. It is printed on excellent paper and the cuts with which it has been illustrated are fine reproductions of some of our best

masterpieces. The chapters are not too long but are sufficiently supplied with notes and references. This last-mentioned point makes the volume one that will be helpful not only to the devout among the laity, but also to the clergy and those others whose loving duty it is to instruct the young in the teachings and practices of our holy faith. We feel assured that the wide circulation which this volume deserves will be realized.

LEO L. McVAY.

Modern American Speeches, edited by Lester W. Boardman, A. M., 1913, New York, Longmans, Green & Co., 1913: pp. v+102, \$.40.

Modern American Speeches, edited by Lester W. Boardman, A. M., is a contribution of no mean worth, especially to the library shelves of the debating societies of our colleges and high schools. His choice of material is happy as well as effective in presenting the true American ideal to the youthful readers for whom the volume is intended. The brevity, up-to-dateness, arrangement and price of this manual are other elements which will undoubtedly aid in making the book useful as well as attractive.

LEO L. McVAY.

The Teaching of Oral English, by Emma Miller Bolenius. J. B. Lippincott Co., Philadelphia and London. Price not indicated.

To teachers who are struggling with the problem of instructing their charges how to speak as well as how to write English correctly, this book is cordially recommended as a stimulating document. It is really the laboratory record of Miss Bolenius's own experiments in the teaching of oral English in high school, each chapter concluding with a useful summary of her methods and with suggestions to those who may give them a trial.

An unfortunate current phrase in the author's preface, to the effect that some of the new methods urged therein "bring results," made us instinctively approach the book with a critical reserve. One has to be cautious in our day about things

which "Bring Results." For educational methods are not justified only by the fact that they may happen to bring quantitative "results." It is the specific character of the results that is of importance, especially their relation to culture. But the systematic teaching of Oral English has been so neglected, or at most so perfunctorily conducted, that any method offered as a corrective of the evil merits a generous hearing.

The critical reserve gave way to approval after a survey of the volume. Miss Bolenius advocates what is perfectly practicable, viz., the giving of more time to oral work in the study of composition. Self-expression in speech is of equal importance, certainly, with self-expression in writing, and slovenliness of speech must be corrected in primary and secondary school, if it is to be corrected anywhere. Hence it is evident that if secondary schools are to prepare young men and women directly for the business of life, they should train their students in the matter of effective vocal self-expression. Miss Bolenius shows, from her own experience, both under favorable and unfavorable conditions, that Oral Composition does not come as an added burden to already crowded high-school schedules, but may be incorporated into the work say of English and of History, and used to lighten that burden! The "Club" method, wherein the students practically go into executive session and conduct their own oral work, with the teacher at the back of the room and ostensibly "behind the scenes" yet at all points in control of the situation, affords endless possibilities for effective work in Oral Composition and for exercise in public speaking and self-expression. By judicious time limits and skillful suggestions, a teacher should be able easily to cover a class of thirty in the regulation fifty minute period. The method is interesting, and it has the great merit of being applicable to the fundamental subjects such as rhetoric and literature subjects which are now taught only too often in a way that kills all interest and renders education mechanical and utterly futile so far as culture is concerned.

THOMAS QUINN BEESLEY.

The Essentials of Business English, by Porter Lander MacClintock. LaSalle Extension University. No price indicated.

Unique among manuals of "Business English" is this volume written expressly for the LaSalle Extension University courses by a member of the English department of the University of Chicago. It is calculated for those with the minimum of grammar school education, who are following business as their career, and who are preparing themselves for advancement by study out of hours. The book endeavors to furnish a working basis of spelling, grammar, composition and simple rhetoric, together with related business and social usages, yet stops short of any literary training. It is designed merely to facilitate self-expression in the ordinary communication and correspondence of general business, and the author has kept his purpose clearly in view at all times. The style is facile and the contents interesting because easily readable. There is much valuable self-help information to be had from the book, and it might well be employed by others than the self-teaching students for whom it is primarily intended. Especially good are the chapters on the important topics of "Spoken English" and "Business Composition."

THOMAS QUINN BEESLEY.